S/n

THE KEY TO VNKNOWNE KNOWLEDGE.

Or,

A Shop of fiue Windowes,

Which if you doe open, to cheapen and copen,
You will be vnwilling, for many a shilling,
To part with the profit, that you shall haue of it.

Consisting of fiue necessarie Treatises:

Namely,
1 *The Iudgements of Vrines.*
2 *Iudiciall rules of Physike.*
3 *Questions of Oyles.*
4 *Opinions for curing of Harquebush-shot.*
5 *A discourse of humane Nature.*

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To the discreet Reader.

THis small Treatise of the iudgement of Vrines, gathered out of diuers Authours, I haue set forth for the profit of those that will be carefull of the preseruation of the health of themselues, their families, and others of their poore neighbors: & for that mankind falleth into many infirmities, which needeth helpe. For as there be diuers and sundry infirmities, euen so God of his goodnesse hath sent sundry kinds of such things to helpe them, as Beasts, Foules, Fishes, Serpents, Trees, Plants, Fruits, Flowers, Herbes, Grasse, Gums, Stones, Mettals, and other Minerals of the earth, whose names and qualities are knowne by the goodnesse of Almighty God to the vvitty head of mankind. So that as there is nothing either in the depth of the Sea, or in the bowels of the earth, (vvhich is necessarie to bee knowne for the preseruation of mans health, or for the helpe of his infirmities)

left closely hidden, euen so there is no maladie, or infirmitie, or sickness, hidden in the parts of man, but they be laid open, and are knowne to the wise and prudent Physician. This God of his infinit goodnesse, and by his diuine prouidence doth ordeine that all his cretures, both sensible & insensible, should serue his creature mankind. And though there haue beene many worshipfull and other parsonages, that haue set forth many and sundry bookes concerning the most profitable precepts of Physike, yet calling to mind the saying of *Cicero*, That euery man is not alone borne to himself, but cheefly to profit his countrie; I haue here gathered together & set downe the Colours, Cõtents, Substance, Regions, Hypostasis, with other qualities meet for the knowledge of vrines: not that I would teach the learned, but to instruct my fellow Chyrurgians, vvhich haue not the Latin tongue, & others that vvould do good to the poore (for vvhose sake I haue done it) vvhen the Physician is far off, and not at hand. I haue also set downe certaine medicines that be requisit in many diseases, profitable to sicke persons, vvhich I haue placed after the colours and contents of vrines, as shall appeare in this present Treatise, being but a sparke of knowledge, vvhich I haue gathered out of diuers Authors. *Farewell.*

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FINIS.

THE IVDGEMENT OF Vrines, gathered out of diuers Authors.

CHAP. I.

☞ *What Vrine is.*

VRine is properly the drawing of bloud and other humors, ingendred by the worke of nature, which thing is perfectlie to bee vnderstood for a principall ground, that the vrine is no other thing, then a certaine kind of water. For as *Galen* saith in his fourth book *De iuuamentis membrorum*, There is towards the neck, frō the hinder part, a certaine great conduit, which commeth frō the mouth in the head, to the mouth of the stomach, by the which meats and drinks passe into the stomach, where they doe seeth, and bee strengthened by the two vertues, Contentiue, and Digestiue. And when the vertue Digestiue hath done his office, then the Ptisana or Galen lib. 4.

 halfe masse

halfemaſſe doth paſſe to the gut, called *Duodenum*, and ſo to all the guts, except *Longanon*, which is tied by the miſeraicall veines: then the leaſt part of the ſaid maſſe, is drawn by the ſaid miſeraicall veins towards the Liuer.

Neuertheleſſe, *Galen* in his booke of Naturall vertues ſaith, That the miſeraicall veins and the guts, by vertue of the Liuer, hath a certaine power to make bloud. When that which is thus prepared commeth to the inward part of the Liuer, there is made by a boiling digeſtion a generation of humors, which *Galen* ſetteth forth by theſe exãples in his 4. booke *De Iuuamentis membrorũ*. As there is in new wine (ſayth hee) froth, dregs, waterie matter, and wine: euen ſo it is of humours; as frothie, curdie, halfe ſodden in the power of the bloud. There is flegme, which containes groſſe dregs, which is melancholie: then there is pure bloud.

The waterie matter that is in the vrine, is thought to be of a long ſeparation of other humours; cheefelie of the ſubtile humours, and the part of choler, which is drawne from the veſſell of the gall, which lieth right vpon the ſubſtance of the Liuer; and the ſuperfluitie of melancholie, which is ſhut vp in the ſplene in the left ſide. And there is alſo ſome part of fleagme, which doth paſſe the Lights for neceſſities ſake, as ſayth *Iſaac*: For (ſayth hee) the waterie part doth wholie remaine, that it may penetrate the bloud and humors by the ſtrait veins, which bee in the outward part of the Liuer (where the bloud doth receiue his forme) and is naturally made more perfect, whoſe colour doth repreſent the skie.

Then the reines draw the waterie part, with ſome part of the bloud, and other humours.

When

When anie of good gouernement doth vſe himſelfe as hee ought, then his vrine doth appeare digeſted. Yet in old men and tender children, and ſuch as bee of euill gouernement, and cheefely of ſuch as doe ſurfet, the vrine will ſtraight appeare ſuch as follow after his owne nature, which is white, weake, and naked, and wholie ſpoiled of goodneſſe. Whereby it doth appeare, that the vrine doth not take his ſubſtantiall forme in the bodie, but of ſome other humour, for which cauſe, the liquor which doth ouerflowe the bloud in Phlebotomie, is no other thing but vrine. No man ought then to maruell, if by the vrine firſt and principallie are knowne the diſpoſitions of the Liuer and veins, and ſo conſequently of the whole bodie.

Thus by the vrine wee may know the diſpoſition of the whole bodie, whether it bee health, ſickneſſe, or mutabilitie. Whereby the arrogancie of the ignorant, and ſuch as deſpiſe iudgement of vrines, doth appeare. But this I ſay, that a diligent beholder of vrines, may ſhew how men are diſpoſed, according to ſuch humors as are ouerflowne in their bodies. Wherefore *Iſaac* aduertiſing in his definition doth ſay, That vrine is a colament or draining; becauſe of it ſelfe it doth take in the bodie no manner of nature, but onely of the draining and ſeparation of the other humours, and namely of the bloud: for all other humours be intended of the nature of bloud. So as *Iſaac* ſayth, That vrine is not a draining of bloud only, but alſo of other humours: whereby it is manifeſt, that vrine doth ſeparate and diuide humours; and it is rightlie ſaid, that it is brought forth by the act and force of Nature.

CHAP. II.

Now shal follow necessary rules for you to know what and how many conditions bee in vrine, although not in euerie part (for that were an infinite labour) but in these few conditions following, you may learne (by your good diligence) the rest that shall be needfull. I haue here set downe only 21, as follow.

1

FIrst it is required, that your Vrinall bee cleare and cleane, of a white glasse, not thicke, but thin: if it haue any other properties, it doth hinder iudgement.

2

The second is, that you know whether the vrine bee made in the day or in the night: and if the Patient make manie waters in the night, let them bee kept euery one in a vessell by themselues.

3

The third condition is (if it may bee) that you looke on the vrine in the house of the Patient, when it is new made, or within an houre next after the making, to see if it giueth anie residence: and immediately within an houre after, to see the residence, the contents, and the regions.

4

The fourth condition is, that you doe not looke on the vrine in a place neither too bright, nor too darke: and if you looke vpon it by a candle, take heed that the raies or flame of the candle shew not vpon it, but let the place be as light as may bee: and take heed if it shine

on

on the vrine, that you be not deceiued in the ſubſtance, colour, and contents.

5

The fift condition is, that the Patient doe not alter his diet, nor faſt a day or two before he ſhew his vrine.

6

The ſixt condition is, that you know the complexion of the Patient; becauſe that ſanguine and cholerike men be higher of complexion, and their vrine is higher of colour then the flegmatike and melancholike. Therfore in men of cold complexions, if the vrine bee of a high colour it ſignifieth a greater inflamation then if it were in men of hot complexion. Wherefore the Phyſician cannot rightly iudge, vnleſſe hee know the complexion of the Patient.

7

The ſeuenth rule is taken of the ſixt aforeſaid, becauſe that mens vrine is naturally higher of colour, then is the vrine of women.

8

The eight condition is, that the Phyſician do know the age of his Patient: for in big bodies, and young perſons, the vrine is of nature high coloured, becauſe that ſuch perſons be verie hot. But in old men and children, their vrine is verie low coloured: for which cauſe it is meet to know the age.

9

The ninth condition is, of the time of the yeare, becauſe that in Summer vrines bee higher coloured then in Winter, or in anie other time of the yeare.

10

The tenth condition is taken of the temperature of

the Region and Climat that they dwell in: for those that be vnder hot Climats, or hot countries, hath higher coloured vrines then those that be vnder cold Climats, or dwell in cold regions or countries.

11

The eleuenth condition is taken of the diet of the Patient, for some eat hot meates; as Garlike, Onions, Pepper, Ginger, and such like. Others eat cold meats, as Lettice, Endiue, Succorie, & such like cold things, which will make the vrine much more rumish in colour. And againe, some things will properly change the colour of vrine, as Rubarbe, Saffron, Cassia, Red wine, & such like: and White wine maketh it more rumish. Wherefore it is meet that the Physician bee aduertised, that hee may beware.

12

The twelfth condition is taken from the art or proper exercise of the Patient; for those that vse small exercise, haue their vrine low of colour, or rumish: but Carpenters, Plowmen, and Laborers, haue their vrines more high of colour.

13

The thirteenth condition is of the accident of the mind; because anger chafeth the bloud, and maketh the vrine high of colour: ioy and mirth causeth a meane colour, so likewise sorrow and care causeth a rumish colour.

14

The foureteenth condition is taken of the abstinence or eating of the Patient; for fasters and abstainers haue their vrine coloured: but great eaters haue their vrine rumish.

The

15

The fifteenth condition is, that the Phyſician is to know the manner of the ſleeping and watching of the Patient: for watching maketh the colour of the vrine to be coloured, but ſleeping maketh it more rumiſh.

16

The ſixteenth condition is taken of labour: for all labour and immoderate exerciſe, vſe of women, & ſuch like, doe make high coloured vrines: but the ouer much vſe of thoſe things doe make the vrine more rumiſh, by reaſon that the naturall ſtrength of the whole bodie is thereby weakened.

17

The ſeuenteenth condition is taken of the vſe of Bathes: for cold Bathes doe make the vrine rumiſh; contrarie, hot Baths doe make the vrine high coloured.

18

The eighteenth condition is taken of the ſtrength of the Patients bodie: for leane men haue their vrine high coloured; but fat men haue theirs more rumiſh.

19

The nineteenth condition is taken of certaine notes that are to bee knowne in the iudgement of vrines. For there are ſome paſſions and diſeaſes of the bodie of man, which cauſe that when the vrine ſhould be high coloured, it then will bee rumiſh; and contrariwiſe, when it ſhould be rumiſh, it wil be high coloured: in which the Phyſician may be deceiued, except he take diligent care. For in a complexion and infirmitie cholerike, as ſayth *Auicenna*, the vrine doth appeare rumiſh, when it ſhould appeare high coloured: as for example.

When

When *Gibbus hepatis* is ſtopped, which bee certaine veines of the liuer, ſo that the vrine cannot haue paſſage, whereby the paſſage to the guts is much related; then choler that ſhould goe to the paſſages of the vrine, goeth to the guts, and maketh in the bellie and guts an excoriation, and ſo the vrine for want of choler to drie it, remaineth rumiſh: or otherwiſe this choler goeth to the breaſt, and maketh vomites, or diſpoſition to vomites, or elſe goeth or ouerfloweth the whole bodie, and maketh the yellow Iaundis, or els a ſharpe feauer or phrenſie. Thus you ſee, that although the complexion bee hot, and the infirmitie hot; yet becauſe choler that ſhould goe to the paſſages of vrine, paſſeth to other places, the vrine may remaine rumiſh.

Iaundis, Feauer, Phrenſie.

And on the contrarie part, ſometimes in a cold complexion, and a cold infirmitie, the vrine is of a very high colour, when it ſhould be rumiſh, and of low colour: as when the liuer is in weakeneſſe. For when the vertue Segregatiue is weake, then the humors paſſe away with ſeparation the one from the other, by which meanes the vrine appeareth in this caſe like water, wherein raw fleſh is waſhed, as *Auicenna* ſayth. Likewiſe in a dropſie, wherein the vrine ſhould appeare rumiſh, it is ſometimes high coloured; yet notwithſtanding is the dropſie not of a hot cauſe. And againe ſometimes the vrine is of a high colour, by reaſon of extreame greeſe in the paſſages of the vrine, when nature ſendeth thither both bloud and humours. And ſometime it is high coloured, by reaſon of ſtopping of that paſſage, whereby choler paſſeth to the guts. In all theſe things let the Phyſician be verie carefull, leaſt he be deceiued in the iudgement of vrines.

The

20

The twentieth conſideration is taken from women with child, for their vrines are cleare and diuerſly coloured, and from the beginning there appeareth in the contents, as it were wooll carded: alſo there appeare certaine grains or ſmall motes, ſwimming vp & downe the vrine; and ſometimes a thing like blacke inke, and ſome filthie contents, as ſayth *Auicenna*. And further note, that if ſhe be with child, her vrine ſhall haue ſome cleare ſtrikes, the moſt part ſhall bee troubled, and the troubledneſſe ſhall be reddiſh, in the maner of a tawnie: and theſe tokens doe at no time faile, ſo ſoone as the child hath life. And if it bee a man child, ſo ſoone as the child hath life, the troubledneſſe ſhall be thickeſt aboue: and if it be a maid child, the troubledneſſe ſhall bee beneath. Further note, that if you doe ſee your face in the vrine of a woman, if ſhee haue not the feauer, and it haue in it tawnie contents, ſhe is with child. And theſe tokens neuer faile. Further note, that the vrine of a woman as white as whey, if there bee a cloud in the bottome, with white flowrings, it ſheweth that ſhee is with child.

Womē with child.

Life.

With child.

21

The one and twentieth is taken out of the water of beaſts, which water the nigher that you doe behold it the thinner it ſheweth. And the beaſts water is ſalter, and ſmelleth more raw. Alſo if you mixe wine with beaſts water, they will depart aſunder each from other. Further note, that if it bee a cowes water that is with calfe, then the dregs and the contents bee more groſſe and greater then womans water, &c.

CHAP. III.

It ſhall bee meet now to ſpeake of the quantitie of Vrine, and the cauſes that doe moue the ſame to be more or leſſe, which thing is duly to bee conſidered. And firſt I will ſhew you ſeuen cauſes that make vrine to be of ſmall quantitie.

1

THe firſt cauſe is, if the Patient doth faſt much, and want meat and drinke.

2

The ſecond cauſe is, if there bee too much euacuation of the bodie by an extreame laske, or other euacuations of the bodie: wherfore little vrine & troubled, doe ſignifie looſeneſſe of the bellie.

3

The third is the ſtopping of the paſſage of the vrine, as the ſtone and ſuch like.

4

The fourth cauſe is, of too much conſuming heat, as in ſharpe feauers, and that doth ſignifie death.

5

The fift is the mortification of the expulſiue vertue, as in them that be readie to die.

6

The ſixt cauſe is too much ſharpeneſſe of humours, as in the ſtrangurie.

7

The ſeuenth cauſe is of the palſie of the bloud, ſo that the quantitie of the bloud and vrine is diminiſhed.

CHAP.

CHAP. IIII.

Now as I haue ſhewed you the cauſes which doe make vrine to be of ſmall quantitie: ſo it is meet to ſhew the cauſes which procure great quantitie of vrine, which I haue ſet down: in ſeuen particulars.

1

THe firſt cauſe of much vrine, is the abundance of meat and drinke, which muſt needs haue much ſuperfluitie, which nature of neceſſitie doth expell. Yet ſome perſons be ſo cholerike and ſo hot of complexion, that although they doe eat much, and drinke much, yet haue they not much vrine: the cauſe thereof is, for that the great heat conſumeth it otherwiſe, or elſe it goeth by the paſſage of the waies of the vrine, and maketh great quantitie.

2

The ſecond cauſe is multitude of humors in the bodie: for when much waterie matter and humors are gathered together in the body and naturall veines, the body and nature being ſtrong, doe expell and put the ſame into the bladder: wherefore I ſay, that much vrine doth ſhew that there is plentie of humors.

3

The third cauſe is Criſis, for nature by way of Criſis doth expell vrine.

4

The fourth cauſe, is moiſtneſſe ouer all the whole body, as when there is a ſtrong conſuming feauer, & the vrine much in quantitie, and the Patient waxeth worſe

and worſe, then that vrine doth ſhew moiſture ouer all the body, and the vrine is oylie and fattie.

5

The fift cauſe is **Diabetica paſsio*, for ſometimes the raines bee very hot, by which meanes they draw all the waterie humours from the Liuer, before the vrine be digeſted, then the vrine is white, thinne, and much in quantitie.

* A diſeaſe whē ones drinke taries not, but paſſeth from the body by & by in raw piſſe.

6

The ſixt cauſe, is the vſe of ſuch things as doe prouoke vrine.

7

The ſeuenth cauſe is lacke of expelling of the excrements of nature, and the ſuperfluities of the body, which cauſeth plentie of vrine.

CHAP. V.

Before I proceed further, it ſhall be good for you to know a mans water or vrine from a womans, and a mans vrine and a womans vrine from beaſts.

To know a beaſts water from a mans.

FIrſt it is meet that you know, as I haue aforeſaid, that a mans vrine the neerer that you hold it to the eye, the thicker it doth ſhew: and when you hold it further off, it appeareth more thin, and the further, the thinner and clearer it ſheweth. But in beaſts vrine it is not ſo, for the more nie the eye the thinner, and the further from the eye, the thicker and more groſſe: and this is ſhall not faile you.

Alſo

Alſo beaſts water is more ſalt, and of a ſtronger ſauor, and more ſimple of complexion, and ſmelleth more raw, then the vrine of a man. Alſo mixe the water of a beaſt and wine together, and they will depart each of them from other. If it bee a cowes water which is with calfe, it ſhall be eaſie for you to know it from a womans vrine that is with child; for the dregs and the contents ſhall be more groſſe then the womans, and more foule, for ſo much as the beaſt is of a fouler complexion. To know a mans vrine from a womans, vnderſtand that a mans in the caſting, doth ſhew troubledneſſe in the mideſt of the vrine: but you muſt note that in womans it doth not ſo. And after *Auicenna*, the froth of the vrine of a man, after caſting, is long; and in the vrine of a woman after caſting, it will be round.

A beaſts from a womans.

A mans vrine frō womans.

CHAP. VI.

Of the ſmell of Vrines, of Bubbles, and of Spume or froth.

NOw it ſhall be meet to ſpeake of the ſtinking of the vrine, for you muſt note, that if the vrine ſtinke not at all, it is an euill ſigne that the bodie is corrupted: but if the vrine firſt ſtinke, and afterward ceaſeth, it is a good ſigne; ſo that the ſickneſſe doe ceaſe therewith alſo: but if the ſickeneſſe ceaſe not therewith, it is an euil ſigne. The reaſon is after *Auicenna*: for that the naturall vertue is ſo weake, that it is not able to worke vpon the matter of the ſickneſſe.

Of the ſmell of Vrine.

Forſomuch as the Bubbles do ſwim on the vpper part of the vrine, it is therefore meet to ſpeake of them. Firſt you muſt know that they proceed of windie matter

Of Bubbles.

 included

included in a viſcous humiditie,& they ſignifie rawnes, indigeſtion,paine in the head,belly,ſides,reines,and the parts thereabout.For in theſe parts ſpecially humors are multiplied,and vapours doe aſcend,and make paine in the head,&c.

Spume. Round grains ſignifie rume. Spumegroſſe and thicke ſignifieth much groſſe wind: Spume thinne doth ſignifie much boyling of humours.Spume that is Bubblous, doth ſignifie paine in the kidneyes, called the reines. Spume that is yellow, ſignifieth choler and heat in the liuer.Spume white,ſignifieth coldneſſe of the liuer.

CHAP. VII.

Now it is meet that I ſpeake of the Circles, which follow the Spume next vnder.

1

THe Circle greene, duskiſh,or blackiſh, doe ſignifie paine in the head.

2

The Circle wan or whitiſh, doth ſignifie a rumatike head, and that there is paine in the hinder part of the head.

3

The Circle thicke, doth ſignifie abundance of rume about the braine.

4

The Circle wateriſh of colour, doth ſignifie great coldneſſe and weakeneſſe about the braine, letting the braine caſt out ſuperfluities.

5

The Circle pale and thinne of colour, doth ſignifie di-

distemperance and coldneſſe in the left ſide of the head.

6

The Circle purple of colour, and thicke, doth ſignifie paine in the hinder part of the head.

7

The Circle red and thinne, ſignifieth paine in the right ſide of the head, comming of choler.

8

The Circle blewiſh, like lead, ſignifieth the falling ſickeneſſe, the apoplexie, an the mortification of the braine.

9

The Circle greene, ingendreth an impoſtume in the braine, which will cauſe a phrenſie.

10

The Circle quaking or quauering, ſignifieth paine in the reines of the backe.

11

The Circle blacke in colour, ſignifieth death.

CHAP. VIII.

It is meet now that I haue ſpoken of the Bubbles, Soume, and Circles, yer I proceed further, that I ſpeak and ſhew you the regions of the vrine; alſo more of Spume and Bubbles.

1

THe ſuperiall region with the Circle, doth appertaine to the head and braine, and doth (as I ſaid) gouerne the animall ſpirits, which we call the firſt region.

The

2

The ſecond region is in the middeſt of the vrine, and is called the mediall region, and doth pertaine to the diſpoſition of the ſpirituall & vitall powers, to the breſt, and the whole concauitie thereof, as the heart, the lungs, the ſtomach, and all other officiall members, which bee about the midriſe, called *Diaphragma*.

3

The third and laſt region is downeward from the ſecond region, and is called the inferiall region, and doth pertaine to the liuer, to the kidneyes, to the reines of the backe, and to the other lower members.

Three kinds of Spume or froth.

1 And although I haue ſpoken afore of Spume ſufficiently, yet it ſhall not bee amiſſe to write a little more of the ſame. For you ſhall vnderſtand, that there bee three kinds of Spumes; one is windie, which is full of Bubbles, and that doth ſignifie wind ouer all the bodie.

2 The ſecond Spume is leſſe then the firſt, and it ſignifieth fleagme and corruption in the lungs and ſtomach.

3 The third Spume is like the ſome of a Bores mouth, and it doth hang together without breaking, and it doth ſignifie vnkind heat about the liuer, or elſe euill humors within the body, and it may ſignifie both, as of ebullition of the liuer, or of agilitie of euill humors.

Colours of Spume.

Now then if the Spume bee yellow, it doth ſhew diſtemperance of the liuer, ingendring of the yellow Iaundis. If the Spume be greene, it ſheweth the greene ſickeneſſe, called in Latine *Agelaca*. If the Spume be blacke, it ſheweth the blacke Iaundis, or mortification, except menſtruouſneſſe or a great bruſe.

Of Bubbles.

I will ſpeake a little more of Bubbles, for there is difference betweene Bubbles and Spume, and there be two kinds

kinds of Bubbles; the one is reſident or permanent, and the other is not reſident nor permanent. Permanent Bubbles ſignifie wind incloſed in the body, or elſe a ſickneſſe that hath continued long, and will continue vnleſſe you prouide remedie. Thoſe Bubbles that be not permanent, but doe breake quickly, ſignifie weakeneſſe. The Bubbles that cling faſt to the vrinall, ſignifie that the body is full of euill humors. Bubbles alſo ſignifie the ſtone in the raines of the backe.

Long ſickneſſe.

Weakeneſſe.

CHAP. IX.

Of Regions, ſtraitneſſe of the breaſt, diſtillation of Rume, fulneſſe of ſtomach, diſpoſition to vomit.

I Will here ſpeake ſomewhat more of the Regions. The firſt contain the Circle, of the which is ſpoken ſufficiently: the ſecond Region is it, whereby wee may iudge of the vitall vertue, by ſenſuall experience: ſo that if vnder the Circle appeare ſmall grains, either ſunderly knit, or cleauing together in a certaine cloud, as it were a Comet or blaſing Starre with a long taile: or if you perceaue it paſſing downward, ſuch clinging together, ſignifies ſtraitnes of the breaſt, cough, diſtillatiõ of Rume to the breaſt. Therfore experience teacheth, that it ſignifieth the vitall vertues to be affected. Wherfore if you wil perceiue this, you muſt let it ſtand after the caſting, that you may diſcerne it the better, for it will appeare in great quantitie.

Of Regions.

Straitneſſe of the breaſt.

Diſtillatiõ of rume.

Of the third, which is called *Regio perforata*, wherein two things doe appeare, that is to ſay, certaine golden

grauellie ſparks, mouing themſelues vp and down in the vrine: which when they doe appeare, doe ſignifie that the ſtomach is full of corrupt humours, and is moued to vomite by reaſon of his fulneſſe. The other is a certaine roundneſſe in maner of halfe a Circle, with whiteneſſe. Theſe obſtructions doe alwaies ſhew diſpoſition to vomites. So that this Region belongeth to the ſtomach, as I haue further declared before. As for the laſt Region, I haue ſpoken ſufficiently.

Fulneſſe of ſtomach.

Diſpoſition to vomit.

CHAP. X.

The ſubſtances of Vrine.

The ſubſtances.

IT is meet yer I proceed further, that I ſpeake of the ſubſtance of vrines, which is diuided into three parts. The firſt is, when the vrine is abſolutely thinne. The ſecond, when it is neither too thicke nor too thin; The third, when it is abſolutely thicke. There bee diuerſe manner of ſubſtances, but the three aforeſaid are moſt principall. Then there is a ſubſtance, which equally and after a good manner, is gathered together, which if it be with the colour Citrine intenſed, it betokeneth a good and naturall diſpoſition: all other betoken indigeſtion. So that neither colour nor ſubſtance is giuen to waterineſſe: but drineſſe may be a cauſe by accidents, that nothing may bee annexed. Wherefore it is a cauſe of weakeneſſe by accidents, for that the drie humours are contained in the Liuer, as I haue before ſaid, by reaſon thereof the groſſe humours doe

Drineſſe.

doe ſtop: ſo that nothing can be made moiſt in paſſing, but remaine weake. But moiſtneſſe doth make groſſe humours and thicke, by reaſon that it multiplieth humors, and ſo the vrine is made thicke by accidents. Euen ſo coldneſſe may gather humors, and make them groſſe by multiplying, or by the loſing forth of the ſaid cold humours. Thus I haue ſpoken of the ſubſtance of the vrines ſufficiently to inſtruct you, if you doe well conſider and iudge of the ſame.

Moiſtneſſes groſſeneſſe.

Coldnes gather groſſe humors.

CHAP. XI.

Of the colours of Vrines.

THe firſt colour is white, as clay water of the well, this betokeneth indigeſtion, a bad ſtomach, and a bad liuer: and if thou ſeeſt in this colour many ſhining beames, it betokeneth an impoſtume in the Splene, which cauſeth great paine on the left ſide.

Medicine.

℞. *Dia triapiper.* ℥ ij. Of the ſeeds of Grommell, Of the ſeeds of Saxifrage, of Parſelie and Sage. *ana.* ℥. j. Make powder of theſe ſeedes, and vſe them in your broth morning and euening, and vſe to eat your *tria piperon* at all times at your pleaſure.

2

The ſecond colour is white as Whey, if this colour be troubled thicke, and be little in quantitie, with white contents in the bottome, it ſheweth the fluxe.

Medicine.

Take the milke of a Cow, a quart, ſet it on the fire, and when it beginneth to play, put to it of Roch allume the quantitie of a Walnut made in powder, and let it ſeeth till the milke come to a curd, then take off that curd, and put to the Whey, the powder of Cynamom, finely beaten, of the rind of the Pomegranat, and of the cups of Akornes, made in fine powder, and drinke the Whey, and eat the curd.

Another.

Take of Red wine two pints, boile it on a chafingdiſh of coles, then take of the yolke of eight or of tenne new laid egs, of the rind of the Pomegranat, of the cups of the Akornes, let them bee made into fine powder, with ſufficient quantitie: let it boile till it be ſomewhat thick, and let the diſeaſed take it, the oftner the better. Proued. Annoint his temples with the iuice of Henbane.

3

In voluntarie piſsing.

The third water is whitiſh yellow, almoſt as bright as the horne of a Lantern: if this vrine be little in quantitie, and often made, it ſheweth that the ſicke man cannot hold his water: and this colour is neuer knit with ſubſtance.

Medicine.

Take Triacle and drinke it with the iuice of Mollen.

Another.

Take a mouſe, flea it, take out the bowels, waſh it,

roſt

roſt it, or make it in powder, drinke it, or eat it, and vſe it, for this is proued.

4

The fourth colour is as it were a white ruſſet, this vrine if it bee thicke in ſubſtance, without grauell in the bottome, betokeneth the *Colica paſsio*, which is wind in the great gut called *Colon*.

Medicine.

If it bee of a cold cauſe, then vſe to bath the bodie with the water of the decoction of Camomill, Melilot, Roſemarie, and Stycados, Fennell, Annice, Cumin, and Rue, &c. then take a cloth quilted, wherein is ſalt parched, laid hot to the body, &c. Medicine for the wind colike.

If it come of a hot cauſe, make this gliſter. Take Mallous, Violets, Beare foot, Mercurie, Oyle of Violets, Oyle of water Lillies, of Caſſia, and ſuch like, and make a gliſter.

℞. Purge with *dia prunis, Oxymell laxatiuum, Triſera ſeraſenica, electuar. de ſuc. Roſar.* or ſuch like, or with one of them.

Or purge with this following.

℞. Of the flowers of Borrage, of Violets, of both the Stycados, of the iuice of Licoras, of Polopodie. *an.* ℥j. Make of theſe a decoction, and in the end diſſolue of Turbit ℥ß. ſtrain it, and giue it with Ginger, or ſome other delicate powder.

Another.

Take water Creſſes, ſtampe them ſmall, and boyle them in Wine, and drinke the Wine at euening and at morning.

5.

The fift colour is as it were the broth of flesh that is halfe sodden. This vrine if it be little in quantitie, and fat or oylie, and frothie aboue, betokeneth wasting of the bodie.

Medicine.

A medicine in a Consumptiō. Take a quart of Rosewater, as much of womans milke, or the milke of a Gote, a Mare, or of a Cow: put to it thirtie yolkes of egges, well beaten with the said milke, of which still a water, and giue the Patient to drinke warme, first and last, with a cake of *Manus Christi*, made with pearles and gold.

Another which is a Gelly.

Another. Take a leg of Veale, cut away the fat, and take a Cocke new killed, scald him, and wash him cleane: then let your Cocke and your Veale lie in water the space of three houres, and seeth them on the fire with two pottles of faire water, scumme it cleane, and as the fat riseth, take it off, and let it seeth till halfe of the broth be consumed: then put in a pottle of good Claret wine, and let it seeth together, till it come to a quart clarified, with three or foure whites of egges, and let it runne through a gelly-bag, and set it on the fire againe, and put to it of Suger a pound, and let it seeth a litle, then let the Patient drinke thereof warme.

Another.

Another. Take of the rootes of *Enula campana*, of *Tormentill*, boyle them with clarified honie, and make a confection.

Others. R. *Aurea Alexandriæ, dia maria, calidum, dia Rodon Abbatis, dia tragaganta frigstria sandali, &c.* any of these.

The

6

The ſixt colour is as it were the broth of fleſh that is well ſodden. This vrine if it be thicke in ſubſtance, it betokeneth a Quotidian feauer, comming of fleagme. And note ye, that all theſe ſixe colours aforeſaid betoken bad digeſtion. This feauer commeth of ſalt fleagme, which muſt be purged, therefore vſe ſome of theſe which purge fleagme. A daily feuer.

℞. *Benedicta laxa. Iliera picra. Stoma. laxati.* Purge with one of theſe. Purgers of fleagme.

Alſo vſe *dia Camerion*, or *dia tria ſandali*, at morning and at euening.

Another medicine.

Take of muſtard and vineger, and Triacle, and boyle them together with white Wine, and take this when the ſickneſſe taketh thee.

7

The ſeuenth colour is not fully ſo yellow as the yellow apple, this vrine if it bee ouer all thinne in Harueſt and in Winter, it betokeneth a Quartane: and if it bee thinne in the caſting, and without ſauor, it then betokeneth a Tertian.

Medicine for the feauer Quartane.

℞. of Parſelie one handfull, of Cumin ſeed ℔ a pound, of good Wine or ſtrong Ale, fiue quarts, boyle all to the halfe, ſtrain it, and giue him to drinke that is ſicke, at morning cold, and at night warme.

Another.

℞. A Garlike head, and the roots of Reddiſh, ſtampe them and ſtraine them into good Ale, with three or foure Pepper graines, and drinke it before the fit.

If

If it be a Tertian, vse this medicine following.

℞. Betonie, wild Sage, Horehound, Marygolds, Tansie, Mugwort, Wormewood, Rue, and Sauen. *ana.m.*j. Seeth all these in White wine & water, till the liquor bee halfe consumed, and drinke a cup full yer the fit do come.

Another for the Tertian feauer.

Take of good *Aqua composita*, and put therein Rubarbe to steep, and new Ale together: then put to it the iuice of Dandelion, and drinke this morning and euening: without doubt it will heale thee.

8

The eight is as yellow as a yellow Apple. This vrine if it be thinne in substance, and hath a salt sauor, betokeneth a double Tertian which commeth of melancholy: and if it be a childs vrine, it betokeneth a Quotidian.

Medicine.

℞. Of Figges, Licoras, Isope, Horehound, *Enula campana, ana.m.*j. Boyle them in a sufficient quantitie of water, till half be wasted: straine it and make a Iulep with Suger: take it morning and euening, & vse the syrrop of vineger in this feauer.

9

The ninth colour is nigh as yellow as Saffron of the garden. If this vrine be thinne of substance, and shaddowed aboue all ouer, more thicke aboue then beneath, it betokeneth a Tertian: and if this colour appeare in Harueſt or Winter, it sheweth a Quartane.

Medicine.

℞. Take of Polipodie, the seed of Annice, of Cumin, and

and of *Aloes Hepatica*, make a powder and mixe it with Suger, vse it in your broth first and last. Also take the medicines of the seuenth colour.

10

The tenth colour is as red as any Saffron, if this vrine hath any yellow froth aboue, it betokeneth the Iaundis.

Medicine.

℞. An Apple, take out the core, and make a good hole; then take of Saffron & Tormarike made in powder, and for lack of Tormarike you may take a Celondine root well brused and beaten small: put them in the hole of the Apple, and therewith a little butter: then close it vp, lay it in the hot embers, and let it stew wound vp in a wet paper. Now when it is tender, take it out, and bray all together, and let him eate thereof first and last, and at other times if need require. This is proued. For the Iaundis.

Another.

Take of the tops of Nettles a handfull, seeth them in a quart of Ale, till halfe bee wasted, straine it, and drinke the same for foure or fiue daies together.

Another.

Take of White wine a quart, and a great handfull of Celondine leaues, & boyle them to a pint: but in Winter take the roots, and drinke thereof morning & euening warme.

11

The eleuenth is of the colour of white gold: if this vrine bee thinne in substance, it betokeneth in a child a Quotidian, in a young man a Tertian, in an old man a double Tertian, and in a woman a Quartane. Vse for the

Tertian this medicine. Take Syrrup of vineger, Lozenges of *diatriion piperion*. For the Quotidian vse the medicines noted in the sixt colour, and this following: Take a handfull of Bay leaues, of red Sage a good handfull, straine it, and let the Patient being in bed drinke a good draught with Sugar warme, an houre before his fit doth come. For the Quartane vse this that follows, Take of Smallage, Fetherfue, of either of them a good handfull, stampe them and straine them, then take halfe so much of stale ale, as you haue of the iuice; being mixed together, drinke it warme, a little before the fit: this must be drunke three seuerall times, the Patient going to bed and couered warme.

Against the Quotidian.

Against the Quartane.

These be good against the Quartane Agues.

℞. *Antidotum Anfincretum, dia sene, Mithridatum, Oxy. saccratam, simp. vng. erygon.* any one of these.

12

The twelft colour is as red as gold: this colour if it be thicke of substance, and shaddowing aboue without any waues, it sheweth a lasting Quotidian.

Quotidian lasting.

Medicine.

℞. The root of Satyrium, of Mustard seed, of Pepper, and Annis seed; mix them together with Honie, and vse this electuarie first and last.

Another.

℞. Cynamom, Sennie, and Annis seed, and make an electuarie, and vse it first and last.

These be good against the Quotidian agues.

℞. *Aurea Alexandria, Mithridatum,* Syrrup of Byzance, *Trochises diarhodon.* any of these.

The

13

The thirteenth colour is as red as a roſe: if this vrine be more thicke, then it betokeneth a burning feauer. A burning feauer.

Medicines which be good.

℞. Syrrup of Violets, *dia prunis* not laxatiue, the cõmon decoction, *Diacatholicum*, Honnie, Violets, *Oxymel Simplex*, *Trochiſces* of Camphyre, *Vng. populeum*: any of theſe. A medicine in the eleuenth colour for this Ague.

Another.

Take Aloes ℥.j. boile it in white Wine, and drinke thereof morning and euening with Sugar.

14

The foureteenth colour is red as a burning cole: this vrine if it be in the beginning thinne, and after red and thicke, coloured aboue ſomewhat as Lead, and if the vrine ſtinke not, it betokens a feauer of exceſſiue bloud, that is called *Synocha influxiua*: and if the vrine ſtinke, it is called *Synocha putrida*. In theſe feauers theſe bee the tokens, a face reddie, or verie high coloured, great drineſſe, a drie tongue and ſharpe, no reſt, much paine in the head, the Pulſes great and without order, and euermore ſicke.

Medicine.

Firſt let blood on the Liuer veine, then vſe ſuppoſitories and glyſters. ℞. Endiue, Succorie, Lettice, the foure cold ſeeds, *ana* ℥.j. the leaues of water Lillies, the leaues of Violets, *ana* ℥.ij. The wine of Pomegranats, ℥.iij. Penidie a pound. Make a ſyrup. To procure ſleep you may put to this ſyrrup the ſeeds of white Popie.

Then purge with these or the like.

℞. *Cassia fistula, tamarind, manna, dia prunis, &c.*

Or with this.

℞. *Oxymell laxati. dia prunis, trifera saracenica, confec. hamech.*

15

The fifteenth colour is as a swartish red, like the liuer of a beast: this vrine with yellow colour aboue, betokeneth the Iaundis, and an impostume in the liuer: and if it be draftie and foule, it sheweth the flowers.

Medicines for the Iaundis you shall find in the tenth colour.

First for the Apostumation of the Liuer, vse to draw bloud from the veine Basilica, or from Mediana, or Cephalica: then lay this following to the Region of the Liuer.

A plaister. ℞. The iuice of Purselaine, of Plantine, of Wormewood, of Shepheard purs, *ana.* ℥ ß Spodium, ʒ. j. water of Roses and Vineger, *ana.* ℥. j. ß. Mixe these on the fire with the meale of Fenicreke, and of Lintseed, and make a plaister, and lay it warme to the Region of the Liuer.

A Syrrup.

A syrrup. ℞. Endiue, Liuerwort, Lettice, Maidenhaire, Sarcocoll, *ana.* ℥ j. the foure great cold seeds, and the foure lesse, *an* ℥ j. ß. of Spodium, of Sanders, of Roses, *an.* ℥ ij. the iuice of Fennell, ℥ j. white vineger. ℥ iij. Penidie, a pound. Make your syrrup with sugar or honie according to art.

Purge thus.

A purgation. ℞. Rubarbe, ʒ. j. Agarike, ℈. j. Spiknard ℈ ß. Salgem, ℈ ß. With the iuice of Endiue, Sorrell, and Wormewood:

wood: make it vp in pils, or with Sugar, in an electuarie.

If it be ouermuch flowing of the flowers, vse these following.

℞. *Bdellium, anni, ana* ʒ.iij. of all the kind of the Myrobalans, of Amber, *ana* ʒ.ij.ß. Mixe your *Bdellium* with the iuice of Leekes or Porrets, and make your pils acording to art.

You may take the Trochiscs of *Terra sigillata*, and the Trochiscs of Amber: all these haue been proued to stop the flowers.

16

The sixteenth colour is as the colour of blacke wine, or rotten bloud; this vrine in a lasting feauer betokeneth death, if it be fattie and stinking: when this vrine appeareth in a whole bodie, it sheweth the bursting of a veine in the reines, &c. Death.

Medicine.

℞. Osmond, Sauen, Grommell, Comferie, and Plantine, boyle these in white wine with clarified honie, and vse this.

17

The seuenteenth colour is wan as Lead: if this vrine bee bloudie all aboue, so that no residence doe away the bloud, it betokeneth death, &c. Death.

18

The eighteenth colour is as greene as worts: this vrine if it be little in quantitie, betokeneth death. Death.

19

The nineteenth colour is blacke and shining as a rauens feather: this vrine much in quantitie, and thinne in substance, betokeneth deliuerie of the feauer Quartane.

Medicine.

℞. *Dia ambre*, or *Electu. de Inde maioris*, vse any of these.

Another.

℞. the iuice of Tansie, of red Coleworts, of Penidie, white Wine and Honie, make your syrrup, vse this syrrup warme first and last.

20

The twentieth colour is blacke as a cole: this colour in an Ague, little, fattie, and stinking, if you see your face therein, it sheweth death, &c.

Death.

CHAP. XII.

Now that I haue written of the twentie colours of vrines, it is meet to speake of those colours which shew temperature of complexion; againe of those that shew intemperature or distemperature, as followeth.

THe colour that doth signifie temperature absolute, is called *Ruffus*, which resembleth pure gold laid vpon siluer and polished, which vrine is shining and cleare, neither too thicke nor too thinne, with a cleare euen substance, betokeneth health. Vrine (saith *Galen*) like painting that is inclined to redneſſe, doth signifie temperature: but note that this vrine is not to bee found but in a whole bodie, which hath good and perfect digesting: for sayth *Isaac*, this is in a perfect bodie that hath perfect digesting, such an vrine dooth decline to a yellowneſſe, or golden colour.

Health.

A yellow or golden colour.

And

And although this vrine be ſildome to be found, ne uertheleſſe it is here to bee preferred as the principall rule, and the direction to the iudgement of all vrines: for wee ought to iudge according to the falling away from ſuch complexion, either more or leſſe, as it doth augment or decline from the natural colour, according to the age, Region, or Climat, & other particulars. For nothing in iudgement ought to bee left vnexamined, whereby you ſhall learne that there bee ſome colours ſhew temperature, and ſome diſtemperature.

It ſhall bee needfull to ſpeake here of ſuch colours as ſhew temperature, and of thoſe that ſhew diſtemperature: ſome be ſimple, and ſome compound, I will firſt ſpeake of thoſe that ſheweth health.

The firſt is, that vrine that is red as fine gold, or as French gold, neither too thicke nor too thinne, with a cleane and euen ſubſtance, ſignifies health in a ſanguine man. Health.

Vrine yellow as an Orange, or like to the iuice of Celondine, with an euen and cleare ſubſtance and thinne, ſheweth health in a cholerike man. Health.

Vrine white and pale, neither too thick nor too thin, with a cleane euen ſubſtance, ſheweth health in a melancholie man. Health.

Some vrines be red and cleare ſhining, which ſhew that bloud hath the dominion: yet *Galen* ſaith, that that colour which commeth of bloud, cannot be cleare. Bloud hath dominion.

Note ye, that there be colours compound, and ſome be of equal compoſition, and ſome of vnequall compoſition, of which there bee foure of the colour of Citrine: which betoken equal commixtion, according to the way and neereneſſe of choler and fleagme.

The

Bloud and choler. The colour ruffe and firie, ſignifieth equalitie of commixtion of choler and bloud, whereof a thickeneſſe commeth, by reaſon of the bloud, and the firie part of choler, for which reaſon it is called ruffe of both.

Melancholie and bloud. The colour called *Rubiennus*, ſignifieth equall commixion of melancholie and bloud, by reaſon that the bloud being burnt, it is therefore changed into melancholy: and *Iſaac* calleth this colour Purpure.

Fleagme and melancholie. The colour called *Karopous*, which is aſh colour, (or Camell haire colour, as ſome ſay) doth ſignifie equal commixtion of fleagme and melancholie.

Fleagme and choler. The colour called *Subcitrine*, which is properly called yolkie, becauſe it draweth nigh to the colour of the yolke of egges: yet (as *Iſaac* ſayth) not properly like to the yolke, for that the yolke is more red; and ſuch a colour is drawne to a certaine whiteneſſe, by which means it ſignifieth equall mixture of fleagme and choler, but moſt of fleagme.

Fleagme hath dominion. There is a colour that is white, thicke, and milkie: this vrine ſhewes that fleagme hath the dominion.

Melancholie hath dominion. There is a blacke colour in the vrine, and that ſhewes that melancholie hath dominion either more or leſſe, according to the deepeneſſe of the colour.

Euill digeſtiō. The vrine white and weake, betokeneth alway euill digeſtion, and ſheweth extreame rawneſſe, and that nature is weake, that it cannot commixe any thing that may colour the vrine, and doth ſhew extreame digeſtion, or no digeſtion at all.

Smal digeſtiō. Sometimes the vrine is made thinne, and after that it hath ſtood and reſted a while, it groweth thicke, which ſignifieth ſmall or little digeſtion.

There

There is vrine which is made or voided thicke, and remaineth thicke, which ſignifieth ſome great digeſtion, for that nature hath power to trouble, but not to ſeparate, wherefore it ſheweth winde, and ſome perturbation.

There is vrine that is made thicke, and when it hath reſted, it doth make a certaine reſidence; which vrine is better then the three next aboue, and ſheweth that nature is ſtrong to digeſt, and to ſeparate well and ſufficiently.

And note ye, that all theſe foure vrines doe ſhew in the beginning, and cheefely if they bee of a rumiſh colour, according to the more or leſſe, becauſe that the vrine that is made thicke and after thin, doth come more neere to iudgement.

The vrine that is made thinne, and remaineth thinne is more eliquated: all others beare themſelues in a meane. If therefore theſe doe continue any long time, they betoken long diſeaſes, by reaſon that they be ſignes of taking away digeſtion: for as *Galen* ſaith, you may not by theſe iudge health, nor any other deſperate diſeaſe, but iudge a lingering ſickeneſſe. For *Galen* ſaith, That if hee bee ſtrong, he may bee recouered, though it bee in a long time, but if hee be weake, he ſhall die.

A meane ſubſtance with laudable colour, ſignifieth augment, or that nature beginneth digeſting: and ſuch vrine doth betoken neere ſtate to health, if it be ſo contained. For *Galen* ſaith, That ſigns of digeſting euermore be good, but groſſe ſhewes multitude of humors, vnleſſe that groſſeneſſe commeth by way of much drinking. A meane ſubſtance.

Vrine thinne betokeneth weakneſſe of the vertue digeſtiue, and much windineſſe.

Note ye that groſſeneſſe & ſubtleties, is here taken for the ſubſtance, which ſubſtance is a matter & forme compounded of the vrine, of which I haue ſpoken before more at large.

The ſignes of digeſtion taken away, are ſome of part of the vrine, which if it bee a white and weake water, ſo that thoſe colours that bee hidden, are milkie, yellow, pale, ſubpale, and ſubcitrine, ſo that all and euery ſubſtance which is made of any fumiſh or loſt colour: if therefore theſe ſignes ſhall any long time continue or appeare, they ſignifie a long ſickneſſe: and if they doe but a while continue or appeare, then the ſickenes ſhall be ſhort, becauſe ſayth *Galen*, the time of the ſickneſſe ſhall bee and is proportionable, according to the contents. For if (ſayth *Iſaac*) the beginning of the ſickneſſe be long, then the whole ſickneſſe ſhall bee long: and if in the beginning the ſickneſſe be ſhort, the whole ſickneſſe will be ſhort.

CHAP. XIII.

Of the laudableneſſe of Vrines.

NOw follow the laudable and manifeſt digeſtion, which doth ſignifie increaſe, the which is when the colour doth appeare complete and laudable, the ſtate then is ſignified of the ſigne complete, when both the colour and ſubſtance is laudable, and alſo that it hath laudable hypoſtaſis. And this appeareth, becauſe Nature doth not proceed orderly, but firſt doth giue colour, next ſubſtance, and then hypoſtaſis. Therefore

fore no hypostasis, nor anie substance, with color rumish can signifie augment, &c.

After doe follow those colours that doe signifie vehement heat, yet according to the more or lesse, as bee the colours Citrine, Subruf, Subred, and red.

Then follow the colours that signifie the adustion inchoat, as is Subrubicund, and Rubicund. Further, the colours that signifie adustion mediat, is * Chianos, yet they doe diuerslie signifie after the neereneſſe of white and blacke.

Then doth come the colours that doth signifie adustion complet, and it is blacke. In blacke there is a want and departing from light; and in white, there is multitude of light: euen so diuerse colours are generat, according to the light, which ordereth diuerslie the brightneſſe and darkeneſſe thereof, of which I haue somewhat spoken afore, and hereafter more at large shall be shewed in their particular parts.

* Chianos colour, is a deep blacke: but yet so, that the vrine is partly red, partly blacke, partly blewish, or greenish in sight.

CHAP. XIIII.

Of the prognostications of Vrines.

I

NOw will I speake of the prognostications that be taken by vrines: *Hippocrates* the master of Physicians, hath in his Aphorismes taught thus to prognosticate, saying, Whensoeuer it happeneth in a feauer, or without a feauer, that the vrine be little in quantitie, grosse and cloudie,

Prognostications by vrines.

and by and by appeareth much in quantitie, and meane in ſubſtance and quantitie, it is a good ſigne.

2

If in the beginning of any ſickneſſe, the vrine appeare much, and then and afterward becommeth meane in colour, ſubſtance, and quantitie, it is a laudable and good ſigne.

3

Vrine troubled and thicke, ſignifies much paine in the head, either preſent or at hand ready to come: yet note, that it is not alway neceſſarie, where is paine in the head, that there the vrine ſhould ſo appeare, becauſe that the paine of the head may come of outward and primitiue cauſe, or of ſome complexion, or it may come of the ſtomach.

4

Whereſoeuer in the fourth day the vrine doth ſhew perfect digeſtion, and the partie hath a feauer, then his Criſis will be on the ſeuenth day: the ſigne therof is by manifeſt digeſtion, which is, when the colour, quantitie, and ſubſtance is laudable. But yet note ye, that if there doe appeare a red or white cloud in the vrine on the fourth day, then it ſheweth that his Criſis ſhall be the ſeuenth day following.

5

When the Patient hath an impoſtume of windie matter, and the vrine bee much in quantitie, it ſheweth the deliuerance from that impoſtume: but in euery other ſickeneſſe, when the vrine appeareth much in quantitie, with the eaſe of the Patient, it is a good and laudable ſigne.

6

Much vrine and thicke, if it ſhall appeare in troublelous feauers, it ſheweth that the partie is deliuered from an impoſtume that would haue bred in the extremities.

7

When in the vrine appeareth bloud or ſome groſſe contents, as cluttered bloud, cloudie bloud, matterie or ſanious geere, it doth ſignifie either the breaking of ſome veine, or ſome vlceration in the veines or bladder, or in the paſſages: of which I haue ſpoken afore in the definition of vrine. Now then it may be known in which of theſe places it is, by the greeſe of the Patient.

8

When in the vrine of a healthfull man, contents doe appeare, like to gobbets of fleſh, it ſheweth vlceration of the reines: and if there appeare contents like haires, they ſignifie groſſe and filthie humors in the hollowneſſe of the reines. But note, if the vrine be greatly troubled with the ſaid haires, then it commeth from the veines.

9

Whoſoeuer doth piſſe much, and make digeſtion by ſtoole, let him refraine from thoſe things that prouoke vrine, as Parſlie, Raddiſh, Sparage, Grommell, white Wine, and ſuch like: let him vſe Borage, Spinage, Mercurie, Mallowes, Figges, Leekes, ſmall Raiſons, and ſuch like, &c, with ſuch things as doe mollifie the bellie. Likewiſe, whoſoeuer doth go to the ſtoole, thinne and much, and piſſeth little, let him refraine from thoſe things that mollifie the bellie, and vſe thoſe things that procure vrine.

10

When in a continuall feauer there do appeare contents, as it were wheat grossely beaten or bruſed, it ſignifieth death, or that ſickneſſe ſhall continue long. Alſo note, that when the hypoſtaſis is in the bottome, very broad, and narrow aboue, and red, it ſheweth alwaies a ſharpe ſickneſſe.

11

When the vrine is variable, that is to ſay, to day of one colour and diſpoſition, and to morrow of another, it ſheweth that the partie is moleſted with many troubled humours.

12

Blacke vrine doth not onely ſignifie indigeſtion, but alſo death.

13

Vrine white and thinne, which wee call waterie, doth not only ſignifie lack of digeſtion, but debilitie & weakneſſe of ſtomach as much as may be.

14

The vrine that is laudable of all vrines, is that which is of good colour, wherein is a white cloud, thinne and equall, and reſident in the bottome of the vrine, or the reſidence ſwimming in the top thereof.

15

Much vrine in ſharpe ſickeneſſe, and no eaſe following to the ſicke partie, it ſheweth that the Patient will fall into a conſumption, or into a conuulſion or crampe, by reaſon of inflammation.

16

The vrines that betoken death, is that wherein doth appeare contents like branne, or wheat groſſely beaten

or bruſed: and ſo the vrine that is blacke, or greene and ſtinking. And note ye, that blacke vrine in men and women is worſt of all vrines.

17

Vrine white like water, and thinne, in children is the worſt of all vrines.

18

When the vrine appeareth oilie or fattie on the fourth day, the partie ſhall die on the ſeuenth day, and ſpecially if the other ſignes of the vrine be euill, or if it be in any ſharpe ſickneſſe.

19

When the vrine is of diuerſe and ſundry conditions, ſometimes little, and ſometimes much, and ſometimes none at all, it is a token that nature is troubled, and is alway an ill ſigne.

CHAP. XV.

Of the colours of Vrines.

ALthough that I haue ſpoken of vrines diuerſe things meet to bee knowne, yet it ſhall be conuenient to ſpeake further of the colors and ſubſtance of them. Wherefore I will proceed to ſpeake of the particular part of them as ſhall follow and firſt of the colour rumiſh, with the ſubſtance tending to thickneſſe, & the curation of flegmatike matter.

This colour growne to rumiſh nes with the ſubſtance tending to thickeneſſe, if it bee without a feauer, doth ſignifie

Colour rumiſh tendeth to thickneſſe.

ſignifie that naturall flegme hath dominion. This rumiſh-nes is in this vrine, by reaſon of coldneſſe, & thickneſſe by reaſon of moiſtneſſe, being ſubſtantially mixed to-gether with waterineſſe: therfore ſuch a colour looketh milkie yellow, ſubpale, ſubcitrine, according to the di-uerſitie of their kinds: for of it ſelfe it doth not ſignifie, but the abundance of flegme. It is poſſible that this may be a feauer, but it cannot bee knowne by the vrine, but the accidents which commonly are accuſtomed to fol-low where there is indigeſtion & abundance of flegme, which are theſe inſuing.

The greefes of the ſtomach, no luſt to drinke, no ap-petite to meat, or very ſmall, heauie of ſleep, ſluggiſhnes, their Pulſes ſlow and weake, ſlow of vnderſtanding, and of memorie weake; becauſe ſaith *Galen* of coldneſſe in the vitall ſpirits in the firſt degree, and moiſtneſſe in the ſecond degree. Wherfore (ſaith he) that ſuch vrines and infirmities be eaſie to bee holpen and cured: for (ſaith *Galen*) fleagme is of neceſſitie turned into bloud in one houre. And (ſaith he) abſtinence doth greatly helpe in this cure, and to the cure of theſe things: wherefore let them abſtaine from all moiſt and waterie things, all fruits, all rawe hearbs, all fiſh, brothes, yolkes of egs, and ſuppings. Let him vſe fried meats, and roſted, and ſuch as doe drie the bodie, let him vſe to take thoſe things that be hot and drie, let him vſe watching, labour of bodie, for this matter is digeſted with thoſe things that be hot and drie, and with thoſe things that haue reſpect to the ſtomach, ſeeing it is the particular place greeued; which thing ought to be conſidered.

And here note, that the ſicke Patient doe in the be-ginning abſtaine from thoſe things that doe much heat,

heat, for feare the matter doe not burne or t oyle, nor yet conſequently breede putrifaction. But let him vſe Hyſope, for Hyſope is hot & drie in the third degree,& fleagme is moiſt in the whole body : & Hyſope hath the qualitie to make thinne. And foraſmuch as fleagme is groſſe, viſcous, and windie, therefore it is conuenient that you vſe thoſe things that doe cut and make thinne, and ſuch things as purge raw humours. Now then foraſmuch as Hyſope hath many good vertues,& none bad, we may make of the ſame Hyſope a compoſition, of the which we may take a great quantitie, according to *Meſue*, for he ſayth that you may take of Hyſope 3. pounds.

Secondly take Mints, becauſe Mint is hot and drie in the ſecond degree, as ſaith *Auicenna*, and hath propertie to comfort the ſtomach, and alſo to preſerue it from putrifaction, it alſo killeth fleagme, reſiſteth vomit, comforteth the appetite, and maketh thinne, therefore it is very meet in this cure. And for that it hath much moiſture, you muſt diminiſh the quantitie thereof.

Thirdly take Wormewood, for that is hot in the firſt degree, and drie in the ſecond, and it is ſtiptike, and doth open and make laxatiue, and doth fortifie and comfort, by reaſon of his ſtipticall ſauour, and it doth diſſolue and open by reaſon of his bitterneſſe : yet becauſe his ſtiptikeneſſe is of earthly nature, it is good to diminiſh the quantitie thereof.

Take alſo Calamint, which is hot and drie in the third degree, becauſe it comforteth not, wee put in the ſmaller quantitie: then put we in the hot ſeeds, as Fennell, and Annis, and Carawayes, becauſe they open much, and make thinne, in reſpect of the matter which is in the ſtomach, therefore wee put in but of each of

theſe the leſſe quantitie. Now for as much as all thoſe things aforeſaid be hot, we put to allay their heat, Roſes, whereof wee take ſome conuenient quantitie. If it bee in Summer, wee make this confection with Sugar, and if it bee in Winter, with Honie. Here followeth the receit of the Syrrup.

A ſyrrup to digeſt flegm

℞. Hyſope, fiue pound, garden Mints, ℥. iiij. Wormewood, ℥. iij. Calamint, ℥. ij. Annis ſeed, Fennell ſeed, Caraway ſeed, *ana*. ℥. j. Roſe leaues, ℥. ij. Sugar, ℔. j. ß. Make your Syrrup according to art: alſo you may make hereof an electuarie, decoction, or Iulep. And note, if the ſick cannot abide the ſauor of the Wormwood, then put in ſteed thereof the pils or rindes of Oranges, which are hot in the firſt degree, and drie in the third; and his ſmell doth correct the corruption of the aire, and is good againſt the peſtilence.

Thus it is meet in the compoſition of the medicine, wee muſt conſider the matter that doth offend nature, whether it be hot or cold, and the part of the bodie that is diſeaſed, or afflicted: for which cauſe wee muſt take heed to compound our medicines according to the qualitie of the infirmitie: wherefore it is neceſſarie that we know the perfect qualitie of the decoction. Now the matter thus digeſted, muſt be purged thus as followeth.

℞. *Benedicta laxa*. ℥. ij. *Hiera picra*. ℥. iij. *Eſula. Maſtike. an* ℥. j. Make your pils according to art. You muſt giue theſe pils when you goe to bed. And note, that *Benedicta*, and *Hiera picra*, doth purge fleagme: and note that *Benedicta* purgeth more then *Hiera picra*, from the lower parts, therefore they be put together, becauſe the ſtomach is in the middeſt of the bodie: and becauſe that *Hiera* hath more naturall reſpect to the ſtomach,

mach, we put more of it by a dramme: and becauſe theſe medicines bee eaſie, and purge little, wee put in *Eſula* to make it more ſtrong, which alſo purgeth flegme: now to correct the ſame *Eſula*, we put to them *Maſtike*, &c.

CHAP. XVI.

Of the rumiſh colour, from white to rumiſh yellow, with a thicke ſubſtance, and a feauer, with the cure of a fleagmatike feauer.

THis rumiſh colour when it is thick, may betoken a feauer of flegmatike matter, and then alſo the Pulſe is ſoft, and without order: and if it be a feauer with fits, it beginneth with a little cold, and after commeth great heat, and it will end with a little ſweating, and there is moſt commonly ſmall time betwixt the fits. And here you ſhall vnderſtand, that there be many kinds of fleagmes, as fleagme naturall, and of this I doe intend to ſpeake in this place. Of ſweet fleagme, and of ſalt fleagme, and ſuch others, wee will ſpeake hereafter. Therefore vnderſtand, that according to the diuerſitie of the kinds of the fleagme, euen ſo is the diuerſitie of the ſignes of the ſickeneſſe that is bred of the ſame, and the ſignes and accidents are altered according to the diuerſitie of the place wherein the ſaid fleagme is putrified, whether it bee in the lungs or ſtomach, &c. For ſometimes groſſe and viſcous fleagme is putrified in the ſtomach, and the places neere the heart, and is ſo perillous, that it killeth in foure fits.

There is a feuer fleagmatike, which is called *Diurna*, and another that is called *Nocturna*, and that is worſt. And there are ſome that raigne from fiue daies to fiue daies, and ſome longer. Some feauers there be both with heat & with cold, & ſome compounded, as may appeare in the Hemitriteall feauer. And according to the diuerſitie of all theſe, the vrine is coloured, more or leſſe: and likewiſe the ſubſtance is more thicke or leſſe. Note ye alſo, that the vrine is diuided into fleagmatike feauers, according to the diuerſitie of the times of the ſame diſeaſe. Wherefore the skill of curing ſickneſſes (after *Galen*) is taken ſometimes of the cauſe, ſometimes of the accidents, and ſometimes of all; as of the inclination, the matter offending, the putrifaction, and ſuch like. When therefore the matter is viſcous, then the putrifaction and the opilation is ſtrong, then appeareth it to be more putrified then in a *Dyſcracia*, or diſtemperature, when the feauer is not much intenſed: when they be not much intenſed, like vnto choler and bloud, it is meet to adde thoſe things that be hot towards the firſt degree, as followeth.

Galen. 2. Methodi.

℞. The roots of Bruſcus, of the roots of Sparage, the ſeeds of Smallage *ana* ℥ iij. If there be a feauer, let them be infuſed a day and a night in Vineger; if it be not a feauer, then let them be infuſed in white Wine. And you muſt put in ſome cold things to qualifie the hot before, as theſe following: Endiue, Succorie, Maidenhaire, &c. Likewiſe hot things, as Harts tongue, Egremonie, the leaues of Hops, of Garden Mints, and ſuch like, of euery of theſe, ℥ j. Then wee put in things that perſe, as the ſeeds of Endiue, the ſeeds of wild Succorie, the ſeeds of Mallowes, the ſeeds of

Bruſcus,

Bruscus, of euery one ʒ.iiij. Make your decoction, and make your syrrup according to art.

Then make this following.

℞. Of red Roses, the shauings of Yuorie, flowers of Buglos, Orange pils, the seed of Coriander, prepared, *ana*.ʒ.iij. Infuse these in Vineger, ʒ.iij. white Wine as much as shall suffice, of Penidie a pound, of Sugar or Honnie, ℔,j.ß. make your decoction and your syrrup according to art. Note, that if the stomach be emptie, the breast infected, or putrified, the stomach weake, or the guts emptie, then leaue the Vineger. Keepe this syrrup as the apple of thine eye, for by putting to it a few things, or taking a few things from it, according to the nature of the sickenesse, it may serue for all grosse matter, and all opilations in all cold feauers. A most excellent syrrup.

This vsed, you must purge after this maner following.

℞. Agarike, Aloes, Akornes, Turbit, *ana*.ʒ.j. Esula, ℈.j. Coloquintida.gr.j Sal gem. Mastike, Ginger, the leues of Wormewood, Bdellium, Raisons mundified. *an*.ʒ.ß. Make this vp in pils according to art, with the syrrup of Roses: and after nine daies giue these pils. You may giue of this ʒ.ij. more or lesse according to the disposition of the Patient: let these bee giuen with discretion, for they are of a woonderfull vertue in all fleagmatike matter, with feauer or without feauer. Also they be good in Tertian feauers, if wee adde thereto these following. Pils of an excellent vertue for fleg-matike matter.

℞. Rubarbe.ʒ.ij. Spiknard. ʒ.ß. *Diagredij*, Mastike, *ana*.ʒ.j. Mixe these with your foresaid pils, and giue thereof ʒ.ß. more or lesse, according to the strength of the Patient, and of the vehemencie of the feauer. Good for a Tertian feauer.

A cure for poore men.

If it bee a poore man, you may digeſt the humour with *Oxymel compoſitum*, and with *Oxymel diureticum*, after which you may purge it with the inward barke of Elder, as thus: Take the iuice of the ſame barke, one egſhelfull, if the partie be ſtrong; but if he be weake, halfe ſo much, &c. The water of Elder flowers is very good in this caſe. And when the matter is thus purged, giue the Patient *Aurea Alexandria*. ʒ.ij. with Wine, wherein the leaues of Sage hath beene ſodden, giue this manie times.

CHAP. XVII.

Here ſhall follow the colour Lacteus, Karopus, Glaucus, or Subpallidus, with the color rumiſh, and melancholie thicke, and the cure of fleagme with a feauer, or without a feauer.

VRine *Lacteus*, *Karopus*, *Glaucus*, or *Subpallidus*, with a ſubſtance melancholike and thicke, doth ſignifie the dominion of flegm *Acetous*, without a feauer: but if it come to a Subcitrine color, it may then ſignifie a feauer: the cauſe of the rumiſhnes is cold, and becauſe that melancholie is mixed with it, it cannot be very thicke, for that melancholie is drie, and drineſſe cauſeth thinneſſe. Theſe accidents doe commonly follow paine of the head in the hinder part, and on the left ſide, belching of wind out of the ſtomach, much wind in the bellie, cauſing wringing paine; for that alwaies cold and drineſſe make windineſſe. This matter is much groſſe and viſcous, wherefore it muſt be digeſted thus when it is not with a feauer: becauſe of the fleagme, *Oxymel diureticum*; becauſe of the melancholie

cholie, take ſyrrup of Fumitorie; becauſe both of the fleagme and of the melancholie, take *Oxymel ſquillatic:* and if there bee a feauer, then put to theſe *Oxymel compoſitum*, take of euerie one of theſe, ℥. iiij. and mixe them.

Or make this ſyrrup following.

℞. Of the roots of Fennell, Parſelie, Bruſcus, Sparage, Smallage, *ana* ℥. ij. Infuſe theſe in vineger a day and a night.

℞. The ſeeds of Annis, of Fennell. *an* ℥. j. Then take the iuice of Borage, Fumitorie, *an.* ℔. ij. The leaues of Fennell, Origan, of Mints, of Sage, Calamint, Wormewood, *ana.* ℥. ij. flowers of Borage, of Buglos, of Violets, *ana.* ℥ iiij. Make all theſe in a Syrrup, with Honie of Roſes, ℔. j. ß. Sugar, ℔. ij. Penidie, halfe a pound, according to art. But if it bee a feauer, then put not in the firſt fiue roots, but in ſteed of them put in theſe following.

℞. Endiue, Succorie, Maiden haire, Harts tongue: Then make theſe in a ſyrrup, adding in ſteed of Honie, ſufficient Sugar.

The matter thus digeſted, purge it thus as followeth,

℞. *Hiera pícra.* ℥. ß. *dia ſene, dia boragin. ana.* ℥. ij. *Hiera ruſi.* ℥. j. make pils. Or thus:

℞. Flowers of Borage, of Violets, of Time, the leaues of Sennie, Licoras mundified, Raiſons mundified, *ana.* ℥. ß. Turbit, Polypodie, Annis ſeed, Fennell ſeed, *ana.* ℥. iij. Make of all theſe a decoction, and therin temper Myrobalans Chibula, & Myrobalans Indij, of each ℥. j. Let them be ſtrained, and heat againe on a ſoft fire. If you vſe for the liquor, whey of milke, it will be the better: then miniſter this in the morning.

CHAP.

CHAP. XVIII.

Of vrine rumiſh, with a thinne ſubſtance and cloudiſh reſidence, vitrie, and ſo conſequently to heale the Leperie and Hepialie.

VRine white, grey, and pale, with a thinne ſubſtance, and the reſidence globous, or round, ſignifieth fleagme vitrie, without a feauer, whoſe paines be very greeuous. If this humour bee in the guts, it maketh paine in the bellie, as though one were boared with a wimble; it maketh alſo wringings, and the great deſire to the ſtoole, called *Tenaſmus*, or ſtraining; and paine in the head. Sometimes alſo it maketh a feauer, wherof one part is putrified, and the other part not putrified. Wherefore it heateth within, and cooleth without, whereof the putrified part maketh the heat, and the vnputrified maketh the cold, either without or within; or cold and heat by fits, according to the diuerſitie where the matter is ſeated. For (ſayth *Galen*) this matter is verie cold and congealed, and is of him likened to moulten glaſſe. Wherefore it is needfull to haue warme things, & ſubtle of nature, for which cauſe make a glyſter as followeth.

℞. Mercurie, Sothernewood, Orygan, Calamint, Rue, *ana. m.j.* the iuice of Beets. ℔. ß. Annis ſeed, Fennell ſeed, Cumin ſeed, the ſeed of Rue, of each ℥.j. Oyle of Laurell, ℥.ij. Make your decoction, and therein diſſolue *Hiera picra* ℥.j. and make a glyſter, the which you ſhall miniſter: and if need be, annoint the belly with Oyle of Rue, after which digeſt the matter

matter with *Oxymell ſquillitic*, with the decoction of *Azarabacca* and *Valarian*: for *Azarabacca* is hot and drie in the third degree, and is good in the yellow Iaundis and dropſie, becauſe it openeth the opilation or ſtopping of the ſplene and liuer, and doth alſo prouoke vrine, and digeſt this matter, as *Galen* hath taught, that this raw matter muſt bee digeſted, putting thereto *dia galanga*, becauſe it hath reſpect to the ſtomach, and likewiſe *dia menta*. of each ℥.iiij. mixe them together.

Then purge the matter thus.

℞. *Benedicta laxa. Hiera picra, ana.* ℥. ij. *Euphorbium, Maſtike, Spiknard, ana.* gr. ij. Make theſe vp in pils: for this cauſe wee vſe *Euphorbium*, for that it is hot and drie in the fourth degree, whoſe nature is to purge groſſe, thicke, and clammie fleagme, but it muſt bee verie groſſe beaten, and tempered a day and a night in Vineger, or in the iuice of Oranges, and oyle of ſweet Almonds. Let the Patient vſe in this caſe all meats that will drie, as roſted, fried, and boiled meats, and that little in quantitie. If there bee a feauer, then take of the Syrrup which is ſpoken of before, for the auoiding of choler; let it bee mixed with this preſent ſyrrup, for that it ſeemeth that both heat and cold are in this feauer ioyned together, when it commeth of fleagme putrified, which doth make a feauer, &c.

CHAP. XIX.

Of a colour rumiſh, with a ſubſtance abſolutely thinne, and of the cure of melancholie, and the feuer Quartane.

THe vrine ſomewhat pale, whitiſh grey, and abſolutely thinne, doth ſignifie the dominion of naturall melancholie; the which humour becauſe it is naturally cold, it doth cauſe vnperfect digeſtion: and becauſe it is groſſe and thinne, it cauſeth ſlopping, or wind: and the colour is rumiſh, becauſe there is nothing mixed with it to colour the ſame; and it is thin, becauſe there is nothing in it that ſhould make it thicke, but it hath his colour and ſubſtance by accidents. For if the colour of melancholie were mixed therewith, it would make it blacke & thicke. Alſo this vrine may haue theſe colours, when groſſe thicke fleagme ruleth. Wherefore this is not a certaine rule or ſigne, except the pulſes be ſlowe, and the ſplene hard, the digeſtion not perfect but hard, with wringing paines about the ſtomach, alſo paine in the left ſide, and all the body heauie: with theſe ſignes this vrine may ſignifie naturall melancholie, without a feauer; it may alſo ſhew a Quartane feauer, either with fits or without fits. But take heed in the iudgement of this vrine without the other ſignes.

A Caueat.

In the cure of melancholie take heed, whether it bee with a feauer or without a feauer, that at the firſt you doe not miniſter auy ſtrong medicine. Therefore

firſt

firſt haue a care to digeſt the matter with *Oxymel Simplex*, and with the decoction of the flowers of Borage, the leaues of Sene, hard Thyme, and Harts tongue, then vſe *Oxymel diureticum*, after purge it with *dia Sene*, *dia Boraginis*, acuted with *Lapis Lazuli*, then digeſt the matter as is ſaid before, then purge with *Hiera ruſie*, and thus by little and little we muſt proceed; or it may be digeſted as followeth:

℞. The roots of Fennell, Perſly, Bruſcus, Sparage, the middle rind of the Aſh-tree, the middle barke of Broome ſtalkes, the barke of Tamarinds, of Smallage, of Raddiſh, of Squilla, &c. with ſuch like. If there bee not a feauer, temper theſe in white Wine, one night and a day to be infuſed. If there bee a feauer, then infuſe vineger: if it bee not a feauer, then adde to them theſe following: Gentian, Beets, Germander, S. Iohns wort, &c. Theſe foure bee hot and drie in the fourth degree; but if there bee a feauer, in ſteed of the foure hot hearbes take theſe following.

℞. Harts tongue, Egremonie, Hops, Endiue, both Succories, Maiden-haire, and Liuer-wort, of each ℥.iij. Then may we adde theſe things that follow, whether there be feauer or no feauer.

℞. Of the flowers of Borage, of Bugloſſe, of Roſemarie, of both Stychades, *ana.* ℥.ij. Make your confection according to the nature, condition, and diſpoſition of the Patient, and the ſickeneſſe.

Then purge thus.

℞. The flowers of Violets, of Borage, the leaues of Sene, of Thyme, the iuice of Fumitorie, of Licoras. Make your decoction with whey of milke, and temper therein the barke of Elder, &c. Then adde to it all

the three ſorts of Mirobalans, of ech ℥. ß. ſtrained together with a ſoft fire: after the ſtraining, adde to this of *Lapis Acinenius*, nine times quenched in the ſame decoction, and made in ſubtle powder, ʒ.j. giue this before day.

Know ye that a Quartane feauer without drineſſe is cured, by giuing euery morning ℥.ß. of the iuice of Calamint, faſting. You may giue Triacle alſo with the ſame, if the bodie be purged before: after this ſort giue it, Take of Triacle, ϑ.j. of Myrrhe, ϑ.ß. of the iuice of Calamint, ℥.j. mixe it, and make it warme, and giue it. You may adde to it the iuice of Mints to comfort the ſtomach. This doth cure ſurely if it bee taken faſting many daies together, the bodie before purged.

CHAP. XX.

Of rumiſh colour, with a thin ſubſtance, and with grauelly contents in the bottome, and of the cure of the ſtone.

WHere there doe appeare red grauelly contents in the bottome of the vrine long together, and goe away againe without medicine, and the vrine be white and thinne, it ſheweth the ſtone in the reines, and paine in the backe. But if the contents bee white with theſe conditions, paine in his ſhare, with erection, itch and ſtiffeneſſe of his yard, and that hee cannot piſſe, but that hee is conſtrained to goe to the ſtoole alſo, then it betokeneth the ſtone in the bladder. In the cure of this diſeaſe, it is good at the firſt to prouoke vomit, with the iuice of the middle rind of the Elder, and to vſe *Oxymell diureticum*, which is paſſing

Vomit.

ſing good: then purge with *Benedicta laxatiua*. *Her-* Purge.
modactylis and *Eſula*, vſe this often. Then breake the ſtone thus, Take of the ſea chalke, which doth both preſerue and cure, halfe a pound of Saxifrage, Philipendula, Grommell, Perſly, of euery one ℥.iij. of Squilla, called the ſea Onyon, of Caſſia, Lycoras, Calomaus aromaticus, Raiſons mundified, of euery one ℥.j. Seeth all theſe in white Wine, and make a ſyrrup according to art. It is good for you to vnderſtand, that perſing things be not good to bee vſed ouermuch, but vſe this foreſaid medicine for two or three daies, the bodie being purged before: and on the fourth day vſe *Diaprunum*, and *Oxylaxitiuum*, then take againe your foreſaid ſyrrup.

Another for the ſtone.

℞. Of Time a quantitie, Perſly, Fennell, Fiue finger, Aleſanders, of each like quantitie, of Garlike halfe as much as one of them, ſtampe them altogether, ſtrain them with white Wine or Ale, then take the powder of egges ſhels, and drinke it altogether firſt and laſt, warme.

Another medicine for the ſtone.

℞. Of Parſly ſeed, Broome ſeed, Grommell ſeed, Fennel ſeed, Annis ſeed, Plantine ſeed, Smallage ſeed, of euery of them ℥.ij. of Nutmegs halfe an ℥. Make theſe in powder with Sugar, ℥.iiij. Vſe this in drink, or in your wine or broth, the quantitie of a great Haſelnut at a time.

Another.

℞. Of Pellitorie that groweth on the wall, ground Iuie, Saxifrage, Parſly, Annis, Mallowes, red Nettles, Pepper, Charuell, and Mouſe eare, and boyle all theſe hearbes, of euery of them a like quantitie, in Whey,

and clarifie the Whey with the white of egs, and drinke a draught faſting, and vſe this.

A Glyſter.

℞. Of Oyle of Dill, ℥.vj. White Wine, ℥.vij. Butter vnſalted, ℥.iiij. of Caſſia Fiſtula, ℥ ß. the yolke of an eg, white Salt: make your glyſter according to art.

Another medicine for the ſtone.

℞. Of the roots of red Nettles, drie them and make them in powder, drinke a ſpoonefull with white Wine, warme. This will breake the ſtone, if it bee neuer ſo hard, vſe it euery day.

CHAP. XXI.

Of rumiſh colour with a thicke ſubſtance and a feauer, and of the cure of the dropſie.

VRine rumiſh of colour, thicke or thickiſh, obſcure and darke, ſignifies flegme & dropſie, which commeth of cold and moiſt diſtemperance of the Liuer: and ſuch obſcure colour doth ſignifie, that long time this diſeaſe hath been in breeding, and that in the ſame bodie it hath been long ingendring, ſo that it hath left very little naturall heat and ſpirits in the bodie. For the cure of this ſickeneſſe, it ſhall bee neceſſarie to vſe great abſtinence, but ſpeciallie from drinke, and from broths, boyled Porke, Pigs, and all other meats that yeeld moiſtneſſe, and ſpecially from fiſh and fruits, from egges, &c. Except it be when hee ſhall take laxatiue medicines, let him eat boyled, fried, and roſted meats, let him vſe to purge with this following.

℞. The

℞. The barke of the Elder, and of the flowers of the ſame, and diſtill a water from them, then take Spikenard, Squinantum, Calamus Aromaticus, Caſſia, Annis ſeed, Fennell-ſeed, of euery one ℥.j. make theſe in a powder, and temper part thereof in the water, and take thereof morning and euening.

Then purge with *Benedicta laxatiua*: after, bath in baths wherein is much Elder, Walwort, Camomill, Pennriall and Sage, and let him ſweat in a hot houſe, or in an Ouen, or in the ſand of the ſea, or in ſome naturall bath: and let him drink the iuice of Celondine, or the water of Celondine in Wine, for it is excellent good, and ſo is it to bath in ſea water, and let him ſweat.

CHAP. XXII.

Of red rumiſh colour, thicke, with a feauer, and the cure of the Lytargie.

VRine rumiſh with a continuall feauer, doth ſignifie a Lytargie, which is an impoſtume in the hinder part of the head: the ſignes thereof are theſe; the eyes are alwaies heauie and ſleeping, and can hardly bee kept waking, and the Patient loueth to lye with his face vpward. For the cure of this diſeaſe, vſe this medicine following:

An ointment.

℞. Of the iuice of Purſlane, white Vineger, and Oyle of Roſes, with Waxe as much as will ſuffice. Make your ointment according to art, and annoint the hinder part of the head.

A

A Glyſter.

Diſſolue in the common decoction for glyſters, which ſhall bee ſhewed hereafter, *Benedicta laxitiua*, ℥.j. and vſe it often as need ſhall require: then rub the extreame parts with ſalt water and vineger ſtrongly, or with ſalt and vineger. Doe this euery day without letting, for three daies together: after this annoint the head on the hinder part thereof, with this oyntment following.

℞. The iuice of Smallage, the iuice of Rue, of Caſtorium in powder, of euery one ℥. ij. Waxe and Oyle, as much as will ſuffice. Then ſmell to Aſſafetida & Galbanum: vſe theſe fiues daily.

Laſtly vſe ruptories, which we muſt lay to the hinder part of the head, as followeth:

℞. Muſtard ſeed, dry Figs, *ana*. ℥.j. Cantarides, ℈.j. Incorporate theſe together with ſtrong vineger, &c.

CHAP. XXIII.

Of the vrine white in colour, thinne of ſubſtance, and with a feauer, with the cure of the phrenſie.

Phrenſie.

YOu ſhall vnderſtand, that in a feauer continuall of colour, the vrine may appeare white and thinne for three cauſes: either becauſe rawe humours doe rule about the liuer and veines; or becauſe the liuer is ſtopped, eſpecially about the outward part thereof, ſo that choler cannot paſſe to the veines or wayes of the vrine; or becauſe that choler is wrapt vp into the braine and ſellers thereof.

thereof. The ſignes are, much watching, lacke of ſleepe, Signes.
blacknes of the tongue, coldnes in the extreame parts, the hands trembling, great heat in all the parts of the bodie, but cheefely in the head.

In the cure hereof, firſt ſhaue the head, then lay a linnen cloth made wet in the iuice of Lettice, Houſleeke, Vineger, and Roſewater, made warme: this is to coole and driue the matter downward. And to prouoke ſleepe take this following:

℞. *Caſsia lig. Opium*, the meale of Popie, mixe theſe with Roſewater and Vineger, make a plaiſter, lay it to the forehead and temples, then annoint the noſthrils within with Oyle of Roſes, Violets, and water Lillies; and ſmoke the head with the decoction of Willow leaues, the leaues of white Vines, and the meat of Gords and Cucumbers and Myllons: then take a mollifying glyſter as followeth.

℞. Of Mercurie, Mallowes, Coleworts, the ſeed of Fenygreeke, and Lintſeed, Barlie, Oyle of Violets, *Caſsia fiſt.* put to it Salt, Honie, & the electuarie of the iuice of Roſes laxatiue. This done, after three dayes, take a whelpe, ſlit it in the middeſt of the backe, and lay it hot to the forehead, or forepart of the head, & when it waxeth cold, take it away, and lay to another. And for the want of whelpes, take pigeons, chickens, or yong kitlings. After theſe, take and make this decoction following, and lay it to the forehead.

℞. Of Camomill, Betonie, Melilot, Featherfue, Penyriall, Cumin ſeed, boyle theſe well, then put to it Caſtorium, and the iuice of Smallage, wet wooll herein, and lay it to the forehead, (but a ſpunge is better) lay it to warme: you may renew it often, and at laſt

lay the ſubſtance vpon wooll, or vpon a wollen cloth warme.

Bleeding at the noſe is wholeſome in this ſickeneſſe.

CHAP. XXIIII.

Red, reddiſh, or ſomwhat Citronelike.

Of the colour ſubcitrine, ruſſe, ſubruſſe, thicke or thickiſh, and the cure of them, as followeth.

ALl theſe colours with a ſubſtance meanely thinne, doe betoken a feauer of fleagme, that is ſower or ſharpe: if it bee ſometimes more thicke, they ſignifie choler vitriline: if it bee more thicke, it ſignifieth choler citrine: if it bee very thicke, it ſignifieth ſalt fleagme: if it bee more darke, it is a feauer: the more rumiſh the more fleagme; the more high in colour, the more choler or bloud. Note alſo, that thickeneſſe commeth of fleagme, and thinneſſe of choler or melancholie. Wherefore vrine ſubcitrine, and meanely thinne in ſubſtance, ſignifieth dominion of fleagme, which is ſower: and this may bee either with a feauer, or without. If there bee a feauer, it doth begin with cold, by reaſon of the melancholie; and there can be but ſmall heat, by reaſon of the fleagme. The cure is that you doe firſt digeſt the matter with theſe things following.

℞. *Oxy. ſaccara. comp.* and ſyrrup of Fumitorie.

Purge with theſe following.

℞. *Dia Sene, dia Boraginis, Hiera picra*, acute it with *Lapis Armenius*, and with *Eſula*.

The

The ſame colour being more thicke, doth ſignifie choler vitriline, which is another humour compounded of a little choler and much fleagme, by reaſon of the choler. The vrine is high in colour, and by reaſon of the fleagme it is ſomewhat thicke, and it hath all the tokens that feauers of choler hath, but not ſo ſharpe. This note, that the humour that is aduſt or burnt, is turned into color *Praſsinus* and *Aeruginoſus*: but theſe two laſt kinds doe ſildome putrifie, or neuer, yet it is not vnpoſſible but that they may putrifie. Leekiſh greene.

The cure of theſe two *Aeruginos* & *Praſſinus*, is firſt to digeſt the matter with theſe following.

℞. *Oxy. ſac. compoſit.* ſyrrup of Violets, ſyrrup of Sorrell, and *Oxymel Simplex*, &c.

Then purge with this following.

℞. *Hiera picra*, electuarie of the iuice of Roſes laxat.

CHAP. XXV.

Of the ſaltneſſe and ſweetneſſe of fleagme.

VRine Citrine in colour, and yet more thicke in ſubſtance, ſignifieth the dominion of choler Citrine: and this vrine is cauſed of equall mixture of choler and fleagme And when there is a feauer, the whole vrine is more high in colour, but it is darke, and there are other accidents, ſuch as bee in a Tertian. Now for the cure of this choler Citrine, and of the feauer Tertian, digeſt the matter firſt with theſe things following:

℞. Syrrup of Violets, ſyrrup of Ninifers, ſyrrup of Fumitorie, *ana.*

Purge with theſe things following.

℞. *Oxy. laxatiuum. Hiera picra.*

Somewhat Lemonlike, reddiſh, or red.

If Vrine bee ſubcitrine, ſubruſſe, or ruſſe, with a little more thicknes of ſubſtance, it ſignifieth that ſalt flegme beareth rule, which commeth by reaſon that ſome of the fleagme is burnt, and the choler doth make it high coloured. If it commeth of fleagme, it is more rumiſh and thicke, if the colour come of bloud, it is yet more high in colour.

Salt flegme.

Now ſhall follow the cure of ſalt fleagme, firſt digeſt the matter thus:

℞. Syrrup *Acetoſus*, ſyrrup of *Violets*, ſyrrup of *Famitorie*, *ana*. After you haue vſed this ſyrrup for foure or ſix dayes, the matter being digeſted, then purge with theſe things following.

℞. *Oxymel laxatiuum*, acute it with *Manna*, and with *Caſsia Fiſtula*.

Sweet fleagme.

Vrine ruſſe in colour with a very thicke ſubſtance, doth ſignifie that ſweet fleagme beareth rule, or hath the dominion: and if it bee without a feauer, the colour is more rumiſh: and if it be with a feauer, it is more darke and cloudie, and there is ſtinking matter, with belching of the ſtomach, and it is not without paine of the head, and moſt troubled in the night: digeſt the matter as followeth.

℞. *Oxymel comp.* Syrrup of Borage. *ana*.

Then after it is digeſted, purge as followeth.

℞. *Hiera picra*, *Manna*, and *Tamarinds*.

CHAP.

CHAP. XXVI.

Of the impoſtume of the Lungs.

VRine more thicke and blewiſh vpward ouer all, doth fignifie *Peripneumonia*, which is an impoſtume in the Lungs, whoſe accidents and ſignes are theſe: a continuall feauer, but not very ſharpe, as it is in a Pleuriſie, greefe in the breaſt, cheefely on the left ſide, redneſſe about the iawes, and a weake and ſoft pulſe. The cure is as followeth: Impoſtume of the lungs.

Firſt let bloud out of the veine called *Baſilica* on the right arme, then the next day make inciſion on the ſame veine on the left arme: if it ſhall bee needfull, let bloud againe on the left arme on *Mediana*: then vſe theſe things following.

℞. Syrrup of Maidenhaire, of Endiue, *ana*. ℔.ß. of Succorie ℥.iiij. the foure cold ſeeds, *ana*. ℥.j. Licoras mundified, Barlie mundified, Raiſons mundified, *ana*. ℥.ß. Honnie, ℥.iiij. Sugar, ℔.j. Make your ſyrrup according to art: after annoint the Patients breſt with this ointment following.

℞. Fennell ſeed bruſed, Lint ſeed bruſed, marſhe Mallowes, and their roots, the leaues of Bearefoot, boile theſe well in water, then ſtampe them, laſtly put to them Butter vnſalted, ſtampe them again, and ſtraine them, and put to it freſh ſwines greace, and make it vp according to art. Then vſe good diet, with bread and broths made of Barlie or Oatmeale, & Almondmilke, Chickens broth, wherein the foure great cold ſeeds be ſodden.

CHAP. XXVII.

Of the vrine that signifieth the feuers Hemitritean, and of the cure of them.

THe vrine that is ruffe or ſubruffe, meanely thicke and blewiſh, ſignifieth the leſſe Hemitritean; if it be more red and more blewiſh, it ſignifies the midle Hemitritean; if the vrine be ſometimes ſomewhat reddiſh, ſometimes whitiſh, ſometimes thicke, and ſometimes thinne, it ſignifieth the great Hemitritean feuer. You muſt note, that ſome hold and ſay, that there be foure kinds of Hemitritean feuers.

1

The firſt is compounded of a Quotidian and a Tertian that is ſeparated.

2

The ſecond is of a Quotidian and a Tertian that is not ſeparated.

3

The third is of a Quotidian not ſeparated, and the Tertian ſeparated.

4

The fourth of a Quotidian ſeparated, and a Tertian not ſeparated.

Galen 2. de Criſ. But cõmonly the beſt learned count but three, as theſe.

1

The firſt kind is a Quotidian not ſeparated, and a Tertian ſeparated.

The

2

The ſecond kind is a Tertian not ſeparated, and a Quotidian ſeparated.

3

The third kind is a Quartane not ſeparated, and a Tertian ſeparated.

Wherefore if you will perfectly learne to know theſe compound feauers, you muſt firſt learne to know them as they be ſimple, which (as *Galen* ſayth) be onely three. One is of choler, another of fleagme, and the third of melancholie: for that which is ingendred of bloud, is not a ſimple feauer.

The prognoſtication of theſe feuers Hemitritean. Prognoſtication of the Hemitritean feauers.

The firſt of theſe will ſoon turne to a Lytargie, except you take good heed.

The ſecond will ſoone to a Phrenſie.

The third will ſoone to death, except God worketh by miracles, more then by the force of medicine.

CHAP. XXVIII.

Of the curing of the Hemitritean ſeuers.

IN the cure of this Hemitritean compound feauers, it ſhall bee good for you in the firſt to take a glyſter, in which of theſe you ſee fleagme to haue moſt dominion, then put moſt of *Hiera picra*, and the leſſe of *Caſſia*. If you ſee that choler hath in the feauer dominion, put into your glyſter moſt *Caſſia Fiſtula*, and leſſe *Hiera picra*: if the humors be equall, then

then let them bee equally mixed after the glyſter hath beene giuen and miniſtred, then giue a Vomite, as followeth:

Vomit. Rx. Of the decoction of Raddiſh rootes, and ſyrrup *Acetoſus*.

If fleagme beare rule, put moſt of the decoction of Raddiſh: if choler beareth rule, put moſt of the ſyrrup: if the humors be equall, mixe then your decoction and ſyrrup in equall portions.

Now ſhall follow the cure of the firſt kind, where choler is corrupt without the veines, and fleagme within the veines.

Know you now this, that no man can heale compound feauers but with compound medicines: and becauſe in this feauer there is moſt of fleagmatike matter, therefore we do vſe ſuch things as will cut, as the roots, ſeeds, and hearbes following:

Syrrup. Rx. Of the roots of Smallage, Bruſcus, Sparage, Graſſe, *ana.* ℥.j. of Endiue, Succorie, *ana.* ℥.ij. of the great foure cold ſeeds, *ana.* ℥.j. of Roſes ℥.ß. the barke of the Citron ℥ ij. flowers of Borage, Violets, water Lillies, *ana.* ℥.ij. Licoras ſcraped, Wormewood, *ana.* ℥.ß. Spodium, Camphyre, gr.iiij. Vineger, ℥.ij. Sugar ℔.ß. Make of theſe a ſyrtup according to art. After that you haue vſed this ſyrrup, and digeſted the humour, purge it thus with theſe following:

A decoction to purge. Rx. Flowers of Borage, Violets, the rootes of Polypodie, Agarike, Turbit, Annis ſeed, *ana.* ℥. ß. make a decoction, wherein diſſolue *Caſsia Fiſtula*, ℥.j. of Rubarbe, ℥.ij. of the ſeed of Endiue, of Spikenard, *ana.* ℥.j. Giue this to the Patient in the morning.

Alſo

Alſo take Roſes, Violets, the flowers of water Lillies, Camomill, of ech ʒ. j. the barke of the Citrine, ʒ. iij. Camphyre, gr. vj. Sanders ʒ. ij. Make that in powder that is to be made in powder, mixe them together, and put them in a bag, ſprinckle them with Roſewater and Vineger, let them ſmell thereto, becauſe this ſickeneſſe is like to the plague, both for the diuerſitie of the matter, and for the venome of the effects, &c. A powder of ſweet ſauour againſt infection.

A quilt for the ſtomach.

Take the flowers of Roſes, of Wormewood, of Sanders, all three ſorts made in powder, ʒ. ij. put them in a cloth quilted, ſprinckle it with Roſewater and Vineger, put it vpon the ſtomach warme. A bag or quilt for the ſtomach.

A Fomentation.

Then foment the extreame parts of the bodie with water, wherein hath beene ſodden Roſes, Violets, water Lillies, Camomill, Peniriall, Baulme, and ſuch like. And know you well, that theſe remedies are good for theſe kinds of Hemitritean feuers, except it bee moſt of choler, then put to theſe receits more cold things.

The middle Hemitritean.

Now ſhall follow the cure of the ſecond part or middle Hemitritean feauer: when there is more choler then fleagme, vſe this ſyrrup following to digeſt the matter or cauſe:

℞. Of the rootes of Smallage, ʒ. ß. of Endiue, of both kinds of Succorie, of Purſlane, of Maidenhaire, *ana.* m. ij. foure great ſeeds, Bruſcus, Sparage, *ana* ʒ. j. red Roſes, the flowers of water Lillies, and of Violets, *ana* ʒ j. ß. of Licoras ſcraped, ʒ. ß. Spodium, ʒ. iij. Camphyre, gr. vj. Sanders ʒ. j. the barke of the Citrone ʒ. j. of Sugar, ℔. v. make a Syrrup.

After the vſe of this ſyrrup, that the humour be digeſted, then purge as followeth.

℞ Flowers of Roſes, Borage, and Violets, *ana.* ℥.j. of Turbit and Agarike, *ana* ʒ.iij. Annis ſeed, Endiue, Succorie, and Mellons, *ana* ℥.ß. make a decoction, and therein reſolue *Caſsia Fiſtula, Tamarind,* & *Manna, ana.*ʒ.vj. Giue this in the morning.

Of the cure of the great Hemitritean feuer, in the firſt part let vs turne vnto God, with the Prophet, with faſting, praying, and alms deeds, for if God doth not put to his holy hand aboue nature, death is at hand. The remedie is this Syrrup following.

℞. The iuice of Borage, Bugloſſe, and Fumitorie, of each ℔. ij. the foure great cold ſeeds, the ſeeds of Endiue, Bruſcus, Sparage, Sorrell, *ana.*℥.j. Sanders, ʒ.j. Licoras, Spodium, Roſes, *ana.*ʒ.iij. the flowers of Borage, Violets, water Lillies, and the leaues of Sene, *ana.*ʒ.ij. Sugar, ℔.ij. Make your Syrrup according to art.

After that you haue digeſted, purge as followeth.

℞. Of the flowers of Borage, Violets, of Thyme, and the leaues of Sene, *ana.*ʒ.j. make a decoction, wherein draw *Caſsia Fiſtula,* ℥.j. *Lapis Armenie,* nine times quenched, &c.ʒ.j. Make it vp in a potion according to art. Miniſter this in the morning.

Note, that thoſe medicines laſt before in the middle Hemitritean feuer, are expedient in this caſe.

CHAP.

CHAP. XXIX.

Of the vrine Citrine in colour, and thinne in ſubſtance, with the cure of a Tertian.

THis vrine ſignifieth, that choler hath the dominion and rule: if the vrine be darke, then it betokeneth a true Tertian feauer, cauſed of red choler, mixed with other humors. And this happeneth moſt to yong perſons in time of Summer, for otherwiſe it is not a true Tertian, although it come of red choler. For choler when it is putrified in the veines, cauſeth a continuall feauer: when it puttrifieth without the veines, it maketh a Tertian: if it putrifieth in two places, it maketh a double Tertian. Note that a Tertian beginneth with rigour, as if one were pricked with needles, and it commeth ſoone to the ſtate, & is ended with a vaporous ſweat.

The cure.

℞. Of Endiue, Succorie both kinds, *ana.* ℥.iiij. the foure cold ſeeds, *ana.* ℥.j. flowers of Borage, Violets, water Lillies, *ana* ℥. ij. red Roſes, ℥.ß. Sugar. lb.j. Make your ſyrrup according to art. The matter digeſted, purge it as followeth:

A Glyſter.

℞. Violets, Mercurie, *ana. m.* ij. Oyle of Violets, ℥.ij. boyle and make your decoction, then ſtraine it, diſſolue *Caſſia Fiſtula, Tamarind. ana* ℥.j. Oyle of water Lillies, ℥.ij. Make your glyſter.

Or this Glyſter.

℞. Flowers of Borage, Violet leaues, *ana.* ℥.j. Prunes the number of thirtie, the foure cold ſeeds, of Rubarbe, *ana.* ℥.ß. Make your decoction, in which diſſolue *Caſsia Fiſtula, Tamarind, ana.* ℥.ß. Make your Glyſter with Oyle of Neates feet, and Butter, *ana.* ℥ iiij.

After the vſe of the Glyſters, if need ſhall require, purge thus:

℞. Of the ſyrrup afore for digeſtion, and adde to it Rubarbe, and Agarike, *ana.* ʒ.iij. the ſeeds of Endiue, Spikenard, *ana.* ℈.j. Barlie water, and Almond milke, *ana.* ℥.iiij. Giue this in the morning.

If there be great thirſt, as commonly followeth in this feauer, then take of the foure cold ſeeds, pill them, boyle them in faire water with gum *Dragagant*, ſtamp them ſtrongly, putting thereto a little vineger, & let the Patient drinke thereof in his fit, &c.

Note ye, that if you doe giue the iuice of Plantine to drinke before the fit three times, it cureth all Tertian feauers.

The ſeeds of Nettles, ſtamped with ſalt, and laied to the arme hard by the wriſts, cureth all Tertian feauers.

CHAP. XXX.

Of the vrine Rube or red in colour, and thicke in ſubſtance, with the cure of the Cauſon or burning feuer, which commeth of bloud.

FIrſt you ſhall vnderſtand, that this kind of feauer, is of two parts that commeth of bloud, the one is of bloud putrified, and the other is of bloud not putrified. The firſt is called *Synochus*, the

the ſecond is called *Synocha*: of theſe feauers there bee three kinds, the firſt is called *Augmaſtice*, the ſecond is called *Perangmaſtice*, the third is called *Homotena*. The generation of theſe feauers is much repletion, idlenes, much eating of fruit, much gluttonie, the want of Exerciſe, too much venerie, too much ſtopping of the pores, too oft letting of bloud. *Augmaſtice* doth happen for the moſt part to end with death, and ſpecially when the vrine is * Inopous, with the tongue blacke, and drie. *Homotena* doth ſignifie death, &c.

Augmaſtice

Galen 2. *de Criſi. & diff. Febrium.*

* A colour like blacke wine.

The cure.

Firſt let bloud on the veine *Baſilica*, on the right arme, then on the veine *Mediana*, on the ſame arme. Stay not for a good day to let bloud, leaſt the Patient bee dead before the good day come. But if you cannot let bloud, then prouoke bleeding at the noſe. Then take Endiue, Succorie, Lettice, Maidenhaire, Roſemarie flowers, of Polytrichum, *an.* ℥. iij. of all the cold ſeeds, *ana.* ℥. ij. Violets, the flowers of Borage, Buglos, and of Gilliflowers, of euerie one ℥. iij. of Barlie ℔. ß. make a decoction of three pound till it come to one, diſſolue in this *Caſsia Fiſtula*, ℥. j. Oyle of water Lillies, ℥. iij. make your Glyſter.

A Glyſter.

A Ptiſane.

℞. Of Barlie, ℥. viij. of Licoras bruſed, ℥. ij. of Borage, of Bugloſſe, and the cold hearbes, boyle it according to art, adding of vineger, ℥. ij. drinke it, &c.

To purge.

℞. Of the Ptiſane aforeſaid, ℔. j. reſolue therin *Caſsia Fiſtula*, *Manna*, and *Tamarind*, *ana.* ℥. ß. of vineger, ℥. ij. of Sugar and Penidie as much as is ſufficient. Giue this in the morning, let him vſe a good diet.

CHAP. XXXI.

Of the colour citrine, ſubruſſe, and rubicund, thinne, and of the cure of the Cauſon feauer.

Cauſon is a continuall feauer.

THis vrine in a young man that is cholerike, in Summer, or in the beginning of Harueſt, when he hath watched, runne, or laboured, or ſuch like, it is a ſigne of a Cauſon feauer, of red choler putrified in the ſtomach and ſmall veines next the heart. Know ye, that ſalt flegme putrified in the ſmall veines next the heart doth procure the ſame.

The cure hereof is, firſt vſe to draw bloud, ſecondly vſe this glyſter, thirdly quench thirſt, &c.

The Glyſter.

℞. Of the decoction of Violets, Mallowes, Endiue, Mellons, Mercurie, Succorie, Lettice, the foure cold ſeeds: diſſolue in this decoction *Caſsia*, and *Tamarind*, *ana*. ℥.j. Butter, or Oyle Oliue, ℥.iiij.

To procure ſleepe.

Lay vpon his temples a cloth wet with oyle of Roſes, water of Roſes, Vineger, the leaues of *Mandrake*, of *Dwale*, and the meale of the ſeed of white Popie, and alſo womans milke.

To quench thirſt.

If the Patients bee very drie, as moſt commonly they bee, giue cold water, wherein is mixed the ſyrrup of Violets, of Popie, and a little Wine of Pomegranats, giue a good draught.

A Syrrup to digeſt.

Rc. Water Lillies, Liuerwort, Purſlane, Lettice, waterlintels, called Duckes meat, *an.* ℥. iij. the iuice of Mellons, Gourds, the foure great cold ſeeds, water Mints, *Iuiube, Sebeſten*, white Popie, *an.* ℥. ij. Sugar, lb. j. Penidie, lb. ß. make your ſyrrup.

Purge it thus.

Rc. The flowers of Borage, Violets, *an.* ℥. ij. Make a decoction, wherein diſſolue *Caſsia Fiſtu.* and *Tamarinds*, *an.* ℥. vj. Giue it in the morning, vſe Barlie water for your drinke.

CHAP. XXXII.

Of the colour Chianos, with contents like lumps of fliſh, and the cure of the vlcer of the bladder.

THis colour Chianos, is a colour as though white and blacke were mixed together. This vrine with the foreſaid contents, betokeneth the vleet of the bladder. The ſignes of this diſeaſe is the ſtrangurie, paine about the ſhare, pricking, burning, and biting, when he maketh water.

The cure is to prouoke vomit, to let bloud on the vein *Saphena*, bath him in the water wherein the cups of Akornes haue beene ſodden. Alſo take of Emets or Piſmires bruſed and ſodden in Wine, and the iuice of Plantine, being drunke, is a ſoueraine medicine. Make of the cups of Akornes plaiſters, with Linſeed oyle, and lay it to the ſhare; alſo vſe *Diadragagantha frigida*, which is very good in this caſe. To drinke the milke of a ſheep, goat, or cow, is alſo good.

CHAP.

CHAP. XXXIII.

Of the colour Inopous, like vnto blacke wine, and of the cure of the impoſtume of the Liuer.

IF it doe come of a hot cauſe, firſt let bloud in the veine *Baſilica*, on the right arme: if you cannot find that veine on that arme, goe to the left ſide: and if you cannot find it there, then open the veine *Mediana* or *Saphena*, which of them do beſt appeare. Haue regard euermore to this, that the bodie bee neither too coſtiue, nor too laxatiue: if hee bee coſtiue, giue him a Glyſter, ſuch as is before deſcribed, &c.

That the impoſtume may not turne into matter, vſe this Repercuſſiue following:

Repercuſſiue.

℞. Of the iuice of Mellons, Gourds, of Purſlane, Roſe-water, Corianders, white Vineger, *an.* ℥.j. of all the Sanders, ℥.ij. of Maſtike, ℥.j. Let this decoction bee made, and let a cloth be wet, and laid to the Liuer.

In the augmenting of this ſickeneſſe, lay to the Liuer Wormewood and Dates beaten or ſtamped together.

In the ſtate lay a plaiſter of Dates, Lintſeed, and Fenygreeke.

In the declining, mundifie it with Spikenard, Squinantum, Calamus Aromaticus, the ſeeds of Endiue, Succorie, Iuiube, Licoras, & Roſes, this may be giuen inward, and annoint it outward.

Beſide theſe things, wee muſt vſe in all the time of this diſeaſe this Syrrup following, which is ſpecially good.

℞. Of

℞. Of Endiue, Succorie, Maidenhaire, *an.* ℥.ß. the foure cold ſeeds, the ſeeds of Endiue, Succorie, Smallage, Purſlane, Bruſcus, Sparage, Lettice, & Sorrell, *an.* ℥.ij. of red Roſes, ℥.j. Spikenard, Squinantum, *an.* ℥.j. of all the Sanders, ℥.ij. the pulpe of Quinces, ℈.j. Spodium, Coriander prepared, *an.* ℈.j. Sugar, ℔.j.ß. Licoras, Iuiubes, and Raiſons, *ana.* ℥.ß. white Vineger, ℥.ij. make your ſyrrup.

But if the impoſtume be cold, hard, and knit together, firſt vſe to the ſide a plaiſter of *Diacodium*, or make this following:

A Plaiſter.

℞. Of the roots of Mallowes, of Lillies, of Pimpernell, of Prunes, of Figs, Dates, of Fenigreeke, of Lintſeed, of Raiſons, of the leaues of Wormewood, of red Roſes, ℥.ij. boyle them and ſtampe them, and lay it on a linnen cloth.

A Syrrup.

℞. Of Germander, Saint Iohns wort, Egremonie, Stecades, Azarabacca, wild Carrets, Coſt, *ana.* ℥.ij. of Spikenard, Squinantum, Lettice, Licoras, Raiſons, *ana.* ℥.ß. Honie of Roſes, ℔.j. of Penidie, ℔.ß. make your ſyrrup according to art.

Beware when the impoſtume is in *Gibbo*, you do not purge by ſtoole, downeward; and when it is in *Sima*, that you purge not by vrine: but it ſhall bee good to purge the matter thus as followeth.

℞. Agarike, Turbit, *ana.* ℥.i. Aloes, ℥.ij. the iuice of the leaues of Wormewood, Spurge, the iuice of Mints, Maſtike, *ana.* ℈.ß. *Oxy.ſquillat.* as much as ſhall ſerue, make your pils, and if the impoſtume bee in *Gibbo*, put to theſe pils, Azarabacca, and the beſt Mader.

Note, that a hot impoſtume muſt bee dieted with Barlie brothes, and Barlie water: and cold impoſtumes, with the broth of Chickens, made with Water and Wine, &c.

CHAP. XXXIIII.

Of the vrine that is blacke or blew in colour, and of the cure of the Iaundis.

THis colour ſheweth the Iaundis, either yellow, greene, or blacke: the rume of the head may alſo make this colour. Alſo **Ptiſis Peripneumonia*, or *Aſthma* may do the ſame. Alſo the diſeaſes of the Liuer, as impoſtumes, dropſies, or ſuch like. It may be cauſed of fluxe of the belly, it may alſo come by reaſon of the bladder or matrice, and likewiſe of the gout: and this colour for the moſt part ſignifieth death.

* Vneaſie or painefull breathing.
* Diſeaſe of the Lungs.

The cure in euery kind of Iaundis: firſt if the bodie bee repleat, then let bloud in the veine *Hepatica* on the right arme, or in *Mediana* on the ſame arme, or in *Saphena*: and vſe frications and rubbings.

In all Iaundis, except there bee impoſtumes in the Liuer, it is good to prouoke vomit with the middle barke of the Elder, or with the iuice of Rapes, putting *Oxymel ſquillatic.* or *Oxymel diureticum*, or Syrrup *Aceteſus.* Note, that in theſe maladies or ſickeneſſes, one medicine is not ynough: for ſometimes wee muſt vſe hot medicines, and ſometimes cold, ſometimes medicines that make thinne, and ſometimes to make thicke. Wherfore

fore vſe this ſyrrup, of what cauſe ſoeuer it commeth, which will be very profitable in any cauſe:

℞. Of Endiue, Purſlane, Succorie, Lettice, Oxetongue, Violets, Liuerwort, Maidenhaire, Sorrell, Shepheards purs, *an.* ℥.j. the foure cold ſeeds, the ſeeds of Fenell, of Bruſcus, Sparage, *ana* ℥.j. red Roſes, ℥.ß. Barberies, Sumake, Sanders, *ana* ℥ j. white Vineger, ℥.ij. Camphyre, gr.vj. Sugar, ℔.j. of Penidie, ℔.ß. Make your Syrrup.

Purge with *Dia Papauer*, *Oymel laxatiuum*, or *Triſeria Saracena*, with Mirobalans.

If there be great heat in the Liuer, & little ſtopping, lay to the Liuer the iuice of Lettice, Mellons, or Cucumbers, Roſewater, Vineger, and the powder of Sanders. If the Iaundis come of a hot cauſe, let bloud on the Liuer veine, firſt on the left arme, and after on the right, &c.

In all Iaundis of a cold cauſe, if there bee windineſſe and no hardneſſe in the liuer, take this medicine, if there be not a feauer nor hard impoſtume:

℞. The roots of Capers, of Mader, of Gentian, Radiſh, Squilla, Fenell roots, Parſly, Bruſcus, Sparage, *an.* ℥.j. Infuſe them in ſtrong Vineger a day and a night, then take Egremonie, and Harts tongue, *an.* ℥.ij. Spikenard, Calamus Aromaticus, Annis ſeed, Fennell ſeed, Licoras and Lettice, *an.* ℥.ß. make a ſyrrup with Sugar and Penidie.

Purge with this following.

℞. *Dia Sene, dia Beraginis, an.* ℥.ij. *Pilij ruſi*, mixe them, & make pils, and giue three or foure before ſupper.

Againſt this infection comming of choler, the skin being coloured:

℞. Of Tarmarike, ʒ. j. of Saffron, ʒ. ij. of the drie roots of Celondine, ʒ. ij. Mix them, and vſe part of this powder morning and euening in conſerues of Roſes.

Or for lacke of the foreſaid medicine, take this following.

℞. Of the iuice of Raddiſh, of the iuice of both Celondines, *aa.* ʒ. j. Mixe them in white Wine, drinke theſe morning and euening, with Sugar, & in three daies it will take away the foreſaid infection.

After the bodie is purged, as is aforeſaid, bath and wet in ſome Stooue, &c.

Of ſtinking of vrine.

Of the ſtinking of Vrine. Firſt note, that the ſtinking of Vrine not at all, is an euill ſigne; but firſt ſtinking, and after not ſtinking at all, and the Patient feeling eaſe, and the ſickneſſe ceaſing, it is a good and laudable ſigne. But if the ſickeneſſe ceaſeth not, it is an euill ſigne: the reaſon is, for that the naturall vertue is ſo weake, that it is not able to worke vpon the matter of the ſickeneſſe.

CHAP. XXXV.

Now will I ſpeake of the contents of the vrine, which bee in number twentie, and firſt of Nubecula, little clouds.

Graines.

Nubecula bee certaine graines gathered together, like vnto a white cloud, vnder the Circle, which doth ſignifie for the moſt part a ſtrictneſſe of the breaſt.

Smal grains that flie vp and downe the vrine. Fulneſſe of the ſtomach,

There be likewiſe certaine ſmall graines, which goe or flie vp and downe in the vrine, th eſe for the moſt part ſignifie fulneſſe of the ſtomach: and

and this ſigne is without faile. And if there appeare vnder the Circle, graines, it ſheweth the ſtomach to bee full of wormes, and burning about the heart.

There is in vrine oylineſſe or fatneſſe, appearing in manner of halfe a Circle, and is moſt commonly ſeene in red and thicke vrines; if ſuch oylineſſe appeare, it ſignifieth vomit, or at the leaſt diſpoſition to vomit, with heauineſſe of the breaſt, and fulneſſe of the ſtomach: and theſe rules neuer faile. And further note ye, if the vrine be fat in the bottome, cleare in the middeſt, and red aboue, it betokeneth the feauer Quartane. Diſpoſition to vomit. Feuer Quartane.

There doth likewiſe appeare in vrine filthie matter, which commeth from the Lungs, and ſometimes from the Liuer, and it may come from the breaking of ſome impoſtume; but for the moſt part it commeth from the vlcers of the bladder, or the reines, or from ſome of the paſſages of the vrine: then the vrine is troubled in the bottome, and it ſtinketh, and hee hath paine in the lower parts, and ſpecially in the parts aforeſaid, when he maketh water, and cheefly in the end of the yard, and commonly there is with this the Strangurie, which is hardly or neuer to be cured, vnleſſe it be in the beginning: if it come from the reines, then you ſhall haue paine in the ſmall of the backe: if from the Liuer, then the paine is on the right ſide: if it come from the Lungs, the paine is in the breaſt, with a cough, and the breath ſtinketh. Filthy matter in vrine.

Raw humors are a content in vrine, which is knowne thus: If the vrine after the caſting, fleet full of grauellie motes, which come of the reſidence or middle region, then ſay that the bodie is full of raw humors: and if the raw humours or theſe motes bee in the higher part of the vrine, it betokeneth a ſtrait head, or ſtraitneſſe in the breaſt, Rawhumors.

breaſt, and ſhort breath, and griping of the ſplene; if they appeare in the middeſt of the vrine, it doth ſignifie grudging in the whole bodie, and filthie guts, wind in the guts and ſtomach; all theſe doe come of exceſſe of meat and drinke: if it bee in the bottome of the vrine, then the paine is in the reines, and ſometimes in the cods.

Fatneſſe. Fatneſſe without a feuer, betokeneth waſte of the greace about the fundament: but if there appeare fatneſſe, and it be a feuer, it ſignifieth waſting of the whole bodie: which feuer is called the feuer Hectike, which is a Conſumption. In the firſt part of this feauer, the fat or oyle houeth aboue, as it were fat of broth. The ſecond ſpice, all the whole vrine is fat or oylie: the third ſpice of the Hectike feuer, is thicke ouer all, fat as oyle: if you powre part of this vrine on a marble ſtone, it ſheweth as it were Oyle, this is incurable.

Vermine contents. Vermine contents be thoſe that bee like branne, and ſometimes round, as the ſcales of a fiſh. If theſe appeare in an Axis or feuer, they betoken the firſt ſpice of the feauer Hectike: if they doe appeare like bran that hath part of the flower, then it is the ſecond kind; if there doe appeare contents like to the firſt, but beeing greater in the vrine, it ſheweth the third kind of the feuer Hectike: if theſe be all white, the grauell red, it ſheweth the ſtone in the reines of the backe: and if it bee hard and great, it ſheweth the ſtone in the bladder: if the grauell bee red and neſh, it doth ſignifie burnt bloud in the Liuer.

Burnt bloud in the liuer. And in this you muſt alwaies vnderſtand, that the ſtone is ingendred in the reines and bladder: if it come from the bladder, the grauell is white, and there is paine about thoſe parts: when it is red, it ſheweth that it is ingendred

gendred in the reines of the backe, or kidnies, and there is great paine in the ſmall of the backe. Note ye alſo, if grauell goe away, and the Patient doe find no eaſe, it ſheweth that the ſtone is confirmed. Alſo know ye, that if the grauell goe away, and the paine goeth away likewiſe, then it ſignifieth that the ſtone is broken, and breaketh away.

Haires in the vrine, ſignifie groſſe ſlimie humours, and matter in the hollowneſſe of the veins, and they are commonly in the vrine of them that feed vpon groſſe meat, as ſaith *Galen*; which if they bee long and ſmall, if there be an Axis, it betokeneth waſting of the bodie: if with the Axis or feauer bee a fluxe, and theſe haires appeare, it betokeneth death. Haires.

Of contents in the vrine, which bee like Wheat groſſely beaten: theſe contents ſignifie burning of humours, or of the fleſh, but not of the ſoluble members, as ſome thinke, becauſe they bee ſo groſſe and thicke. If theſe contents do appeare in an ague or in a feauer, they ſignifie that the infirmitie will be long. But *Galen* ſayth, That if theſe contents doe appeare in a feauer, they betoken death, or that death is at hand: if hee liue, hee ſhall ſcape hardly, and it will bee long yer that hee recouer. Wheat groſſly beaten.

If in the vrine there appear ſmall motes that be white and round, like the waſhing of ſtarch, it ſignifieth the gout, both in man and woman. Like waſhing of ſtarch. Small, white, and round.

If Sperme or the ſeed of man do appeare in the vrine, it ſheweth that nature goeth from a man againſt his will or he not knowing thereof: or it may come when a man hath committed the act with a woman, ſometime when the Spermatike veines are repleat much. Sperme.

If

Aſhes. If there appeare aſhes in the vrine, and the vrine bee white of colour, with reſolutions blacke or blew, being in the bottome, it ſignifieth the Hemirodes. Further, if the vrine be low of colour, and the contents bee blacke or blew, or purple, it ſheweth ſtopping of the flowers, and theſe contents doe ſignifie euill diſpoſition of the Splene, Fundament, or Matrice.

CHAP. XXXVI.

Of the complexions of Vrines.

Complexions of vrines IF the vrine bee thicke and red, then it is bloud: if it bee red and thinne, it is choler: if it bee thicke and white, it is fleagme: if it bee white and thinne, then it betokeneth melancholie. Alſo if it be ſweet, then it is bloud: if it be ſower, it is choler: if it be white without ſauour, fleagme: if it be ſalt, it betokeneth melancholie.

Hypoſtaſis. Hypoſtaſis of Vrine, is of fiue conſiderations: the firſt muſt bee white, which colour ſignifieth good digeſtion: ſometimes it is red, then it ſignifieth long ſickneſſe, as before: ſometimes it ſheweth greene or blew, then it ſignifieth putrifaction: ſometimes blacke, then it betokeneth death.

Secondly it ought to be equall, and then it ſignifieth perfect digeſtion without wind.

The third, that it doth appeare daily in good forme, and not one day well, and another day ill; or one day ſome, and another day none at all, for this is an ill ſigne.

The

The fourth is, that the faſhion is that it muſt be broad beneath, and narrow aloft, in manner of a Pine apple. This doth not hold in all men one manner of quantitie; for in whol men it is not ſo much, as in thoſe that bee ſicke, except in cholerike men, where nature is ſtrong, and the time of the yeare hot.

The fift is, that you doe conſider the place where the Hypoſtaſis ſhould reſt, that is alway the bottome. For if it houe aboue the bottome, it ſignifieth that the bodie is full of wind: if the Hypoſtaſis bee blacke, it is the worſe, becauſe blackeneſſe doth ſignifie putrifaction. But you muſt note, that when it ſwimmeth aboue, it ſignifieth ſome heat that reſolueth the matter into vapors. And know ye that the Hypoſtaſis that hath theſe fiue conditions, is the right Hypoſtaſis.

CHAP. XXXVII.

Here followeth a breeſe diſcourſe of certaine colours of urines, (which I haue before at large touched) with the ſignification of euery urine, according to the colour and the contents in the ſame: which I haue ſet in the laſt part of this my booke, to quicken your memorie in the former, not without profit to the gentle Reader, as ſhall appeare following.

1

Vrine fat and troubled, betokeneth a burning feauer, that commeth of choler.

2

Vrine red and thicke ouer all, with a blacke Circle, ſignifieth ſickeneſſe ouer all the bodie.

21

Vrine that is frothie, ſheweth that there is wind and paine vnder the left ſide.

22

Vrine as red as a Cole, betokeneth an impoſtume in the Liuer.

23

Vrine as red as burnt Gold, if it be Hydropike, betokeneth death.

24

Vrine in a hot feauer, one part red, and another blacke, another greene, and another blew, ſignifieth death.

25

Vrine in a hot Axis, blacke, and little in quantitie, fattie, and ſtinking, betokeneth death.

26

Vrine ouer all coloured as Lead, betokeneth a prolonging of death.

27

Vrine darke aboue, and cleare beneath, ſignifieth death.

28

Vrine that ſhineth raw and right bright, if the skinne in the bottome ſhine not, ſignifieth death.

29

Vrine that is thinne in ſubſtance, hauing fleeting aboue, as it were a darke skie, ſheweth death.

30

Vrine that is dreſtie, ſtinking, and darke skie within him, ſheweth a prolonging of death.

Vrine

31

Vrine that is of the colour of water, if it haue a darke skie, in a feauer it ſignifieth death.

32

Vrine that hath dregs in the bottome, medled with bloud, betokeneth death.

33

Vrine blacke and thinne, if the ſicke doe loath when hee goeth to ſtoole, and that hee ſpeakes ouerthwart, or that he vnderſtands not aright, if this ſickeneſſe goe not from him, they betoken death.

CHAP. XXXVIII.

The vrines of women.

1

VRine of a woman, white, heauie, and ſtincking, ſignifieth paine in the reines, paine of the mother, and ſickeneſſe of cold.

2

Vrine of a woman that fleeteth fat aboue, betokeneth paine in the reines of the backe.

3

Vrine of a woman with blacke contents in the bottome, ſheweth falling of her flowers.

4

Vrine of a woman with white contents in the bottome, ſhew much fall of flowers.

5

Vrine of a woman, coloured as Lintſeed, ſheweth death, if ſhe haue the fluxe.

6

Vrine of a woman red as Gold, with a wateric Circle aboue, ſignifieth that ſhe is with child.

7

Marke if thou ſee thy face in a womans water, and ſhee bee without a feauer, it ſheweth that ſhee is with child.

8

Vrine of a woman that is with child, that water ſhall haue ſome cleare ſtrikes, the moſt part ſhall bee troubled, and the troubledneſſe ſhall bee reddiſh in manner of a tawnie, and this token ſhall neuer faile. As ſoone as the child hath life, if it bee a girle, the troubledneſſe ſhall draw downeward, and if it bee a boy, the troubledneſſe will houe aboue.

9

Vrine of a woman as bright as Gold, ſignifieth that ſhee hath deſire or luſt to the companie of a man.

10

Vrine of a woman coloured as white Lead, if ſhee bee with child, it ſheweth that the child is dead within her. And if ſhee bee not with child, and the Vrine ſtincke, and bee coloured as Lead, it ſheweth that the mother is rotten.

CHAP.

CHAP. XXXIX.

I will now ſpeake a little of the Pulſe, and the knowledge of the ſame.

WHen thou toucheſt the Pulſe with thy foure fingers, marke which finger the Pulſe ſtriketh moſt ſtrongly vnder, as thus. If the Pulſe vnder thy little finger bee feeble and weake, and ſo vnder euery finger more weake, it is a token of euill, and of death.

Contrariwiſe, if vnder the little finger it ſmite ſtrong, and that it bee vnder the Ring finger ſtronger, and vnder the middle finger more ſtrong, and vnder the forefinger more ſtrong, it ſheweth good.

Alſo if you feele the Pulſe vnder the forefinger, till hee come to his ſtroke, and if it faile in his eleuenth ſtroke, it is a good ſigne: but if the Pulſe bee ſwift of beating, and without order, it is an euill ſigne, and death is to bee feared.

Thus at this time I will end this little Treatiſe of Vrines, beſeeching all to whom this Preſent booke ſhall come, to read before you iudge, and if anie thing hath ſcaped for lacke of skill, or by negligence, that if you haue more perfect knowledge, to put to your hand to further the knowledge, or to helpe thoſe things

things that bee amiſſe, and this poore and vnskil-full writer, will ſubmit himſelfe to your good correction for the amendement of the ſame. So that thereby both the Common-wealth ſhall reape profit, and your humble writer ſatisfied.

FINIS.

MOST NOTABLE and excellent Iudicial rules of Phyſike, touching the true definition and originall cauſes of all infirmities *incident to mans bodie; with ſound inſtructions when it is* beſt time to miniſter medicines, either laxatiue or otherwiſe, with all manner of purgations.

PRincipally it is to bee vnderſtood, that in mans bodie bee foure naturall vertues (to wit) the vertue of Attraction, the vertue of Retention, the vertue of Digeſtion, and the vertue of Expulſion. The vertue of Attraction worketh with hot and drie, therefore the medicine moſt anſwerable to be receiued for that kind, ought to bee miniſtred when ☽ is in a ſigne hot and drie, as ♈, ♌, ♐, hauing then no impediment. And in the like manner thoſe things that ſhould comfort the vertue of Retention, muſt be applied when ☽ is in a ſigne cold and drie, as ♉, ♍, and ♑, for the operation of thoſe ſigns is cold and drie. The things comfortable to Digeſtion, muſt be giuen when ☽ is in a

ſigne hot and moiſt, as ♈, ♌, & ♐, for they worke by heat and moiſture. Laſtly, thoſe things that ſhould bee miniſtred vnto Expulſion, require obſeruation in applying them, when ☽ is in a ſigne cold and moiſt, as ♑, ♒, & ♓, for their nature worketh cold and moiſt. And be alwaie very reſpectiue that ☽ haue not impediment in any of thoſe ſignes, whereby your obſeruation may find preiudice.

For if a Phyſician be negligent in the due regard of thoſe things formerly related, not taking heed thereto before he begin to worke, it will not ſeeme ſtrange to find his labour vnprofitable, becauſe hee working ignorantly or negligently, the vertue of the heauenly bodies doe oppoſe themſelues againſt him, and his endeuours will be ſo farre from the Patients benefite, that they will altogether preſage dangerous accidents and euents to enſue. As for example, if thou wilt make a medicine comfortable for Expulſion, and miniſter laxatiue, the vertue of heauen, and influence of ☽ ſhall worke againſt him, cauſing him to bee ſoluble by the vertue of Retention, becauſe he did not before take notice with the influence of ☽, what ſhe did partake of the celeſtiall bodies: and therefore whoſoeuer will giue medicines naturally, muſt take heed that the ſigne ☽ is in, doe accord with the vertue of that he laboureth vpon, and that hee may preſume to auoid all errour. Alſo hee ought to looke that his aſcendent be a ſigne of the ſame complexion that hee worketh vpon, making his confection in the conſtellation, and then it muſt needs worke naturally, becauſe of the vertue that it receiued in the making, by the influence of heauen: for whatſoeuer medicine is made, it receiueth as great vertue of the influence of

celeſtiall

celestiall bodies, as of the compound it is framed of.

A medicine expulsiue must bee conformed to cold and moist, when ☽ is in a signe of such disposition, as ♉, ♍, or ♓, and also it must be made vnder a constellation, as it is said before, and so giuen in his kind aptly and fitly, euen as all the other ought with like diligent obseruation to be.

Therefore consider well what belongeth to the operation and working of hot, cold, drie, and moist; as also for the domination that many planets haue vpon the humours which be in man. And let the Physician note the time when as the planet which hath domination of the humour, be feeble of power, and then shall not the planet bee able to ouercome and resist his medicine. As for example, if a man will auoid melancholie, hee must looke that ♄ bee weake of force; and if hee will auoid choler, that ♂ be of small power; and if sanguine ♃, &c. And note that when ☽ and ♃ be together, it is not good to giue purgation, for *Halie* sayth the working of the medicine is not healthfull, which is then giuen, because of drawing humours, for then the strength destroyeth the naturall working: ☽ and ♃ destroyeth the labour of medicine, being each to other in operation, contraries.

Ptolome sayth in his *Centilogion*, that the receiuing of medicine is good when ☽ is in any of these three signs, ♉, ♍, ♓, if the lords of those signes be vnder the earth: but if the lord of the ascendent bee with the planet in the middest of heauen, then will the Patient vomit vp the medicine, and not retaine it: and the reason is, because such a moist and waterie triplicitie, as is ♉, ♍, ♓, doth not retaine with the inward strength of the body,

but hindereth operation of medicine, and ſometimes will cauſe it to ſtand euen without any regiment of nature, which will turne to inward putrifaction. When ☽ is in ♌, it is not good miniſtring of vomites, for then medicine is very hurtfull both for the ſtomach & throte, and may cauſe a man to vomite bloud; but purge by vomites, when ☽ is in ♈, ♉, or ♑.

A generall rule, if you will giue medicines in due order, you muſt obſerue that ☽ and the lord of the aſcendent bee in euen accord, as in ſignes alike, or of one element, that one of them be not an impediment vnto the other, and ſpecially that your aſcendent be not contrary to ☽, nor to the tenth houſe, for theſe muſt needs bee well diſpoſed and accorded together: alſo to giue no medicine when ☽ is in any bad aſpect, to wit, with ♄, or with ♂, and it is to bee reſpected very principally, when ☽ is in ♓ with her equals, and not let by any aduerſe ſigne. And if ☽ bee in a ſigne moueable at the beginning of a ſickeneſſe, that maladie ſhall be eaſily cured by medicine: but if ☽ bee in a ſigne fixed, the diſeaſe is then more durable and dangerous. The beſt Aſtronomers doe generally hold, that when ☽ with the lord of the aſcendent, haue any impediment, it is dangerous, and either cauſeth death or ſickeneſſe of long continuance: but when ☽ and the lord of the aſcendent are multiplied with many ſtrengths, it is a manifeſt preſumption of life.

But neuertheleſſe to take a more aſſured knowledge in this point, looke what planet hath domination in the beginning of the ſickeneſſe, and what planet at the natiuitie, for there ſentence may bee giuen whether it bee good or bad. And this helpeth exceeding much, if thou doe

doe ioine it with other rules. Furthermore wee are to take an especiall heed to the disposition of the Patient, whether he be disposed inwardly to receiue the impression of heauen: and if not, then it is euill giuing him any medicine, vntill he be capable of it.

These be the signes that men be most afflicted in by the Planets.

♈

IN Aries ♄ the breast, ♃ the belly, ♂ the head, ☉ the reines, ♀ the fat, ☿ the legs, ☽ the knees.

♉

In Taurus ♄ the bellie, ♃ the secrets, ♂ the breast, ☉ the legs, ♀ the necke, ☿ the head, ☽ the feet.

♊

In Gemini ♄ the bellie, ♃ the ridge, ♂ the necke, ☉ the knees, ♀ the head, ☿ the feet, ☽ the legs.

♋

In Cancer ♄ the secrets, ♃ the reines, ♂ the breast, ☉ the feet, ♀ the arme, ☿ the eye, ☽ the head.

♌

In Leo ♄ the secrets, ♃ the reines, ♂ the bellie, ☉ the head, ♀ the heart, ☿ the bellie, ☽ the necke.

♍

In Virgo ♄ the feet, ♃ the knees, ♂ the bellie, ☉ the necke, ♀ the bellie, ☿ the heart, ☽ the shoulders.

♎

In Libra ♄ the knees, ♃ the eyes, ♂ the members, ☉ the shoulders, ♀ the head, ☿ the bellie, ☽ the heart.

♏

In Scorpio ♄ the hanches, ♃ the feet, ♂ the head, ☉ the heart, ♀ the members, ☿ the ridge, ☽ the bellie.

a coniunction is ☌, Sixtile is ⚹, quartile is □, trine is △, opposition is ☍,

♐

In Sagittario ♄ the feet, ♃ the head, ♂ the hands, ☉ the bellie, ♀ the reines, ☿ the heart, ☽ the ridge.

♑

In Capricornus ♄ the head, ♃ the reines, ♂ the knees, ☉ the ridge, ♀ the heart, ☿ the members, ☽ the armes.

♒

In Aquarius ♄ the necke, ♃ the shoulders, ♂ the heart, ☉ the members, ♀ the knees, ☿ the reines, ☽ the members.

♓

In Pisces ♄ the shoulders, ♃ the head, ♂ the bellie, ☉ the reines, ♀ the ridge, ☿ the legs, ☽ the reines.

♈

What paine euery Planet sheweth in his signe.

SAturne in ♈, sheweth paine in the breast, ♃ in the heart, ♂ the head, ☉ the thighes, ♀ the feet, ☿ the legs, ☽ the knees.

A rule for the life and death of a man from the day that he falleth sicke.

NOte when the signification shall bee betweene the ascendent and the tenth house, thou shalt iudge it daies and howers from the time the Patient fell sicke. And if the signification be betwene the ninth house and the seuenth, iudge it months and weekes from the day that the Patient fell sicke. And when the signification shall bee betweene the seuenth house and the fourth, then iudge it yeares from the time that the Patient fell sicke. Then to resolue this thing, worke thus: Looke how many degrees be betweene the

ascen-

aſcendent and his lord, and if the lord himſelfe bee in in the aſcendent direct, then iudge ſo many daies, as by degrees ſhall happen betweene the aſcendent and his lord : and if the lord of the aſcendent be retrograde in the aſcendent, then the matter is deferred till hee bee direct and goeth forth. And if the lord of the aſcendent be not in the aſcendent nor retrograde, then marke how many degrees of the heauens bee betweene the aſcendent and ☽, and marke if ☽ bee ſwift of courſe, and the aſcendent a ſigne moueable, then iudge thou after ſo many daies as be degrees of heauen betweene the aſcendent and ☽, this will explaine the effect.

But if the aſcendent and ☽ bee in a ſigne common, then iudge thou after ſo many months the end of the ſickeneſſe to come: and in fixed ſignes thou ſhalt iudge ſo many yeares as there be degrees betweene the aſcendent and ☽, this rule is probable.

A certaine example of the former rule, which was prooued true in manner following.

A Gentleman propounded a queſtion, concerning his owne infirmitie and ſtate of ſickeneſſe, the hower of which demand happened to bee at this figure of the heauen, ♂ being preſent in the hower of ♍ and ♑ being aſcendent 26 degrees, and ♄ was the ſignifier of the ſicke, being found in the houſe of death about the firſt point, ſignifying euill effect, making ☽ partaker of the demander, found her in the tenth degree of ♐ looking right oppoſite to ☉, and giuing him ſtrength, ſo that there was found no reception betwene them. Moreouer, neither ☽ nor ☉ did incline towards the aſcendent, which makes to euill. Now note in this

figure

figure ☽ doth differ from ☉ 45 degrees, whereby in ſo much ſpace of the ♂ iudge the effect to come to paſſe. The propounder of the queſtion commeth to a ſtrong infirmitie after 35 daies from the ♂, and made proceeding from better to worſe tenne daies ſpace, and by one day after, being 46 daies from the ♂, he was poſſeſſed of a Phrenſie, and on the morrow which was the 47 day from the ♂, in the houre of ♄, hee departed out of this preſent life.

A Rule vpon the queſtion of mans life.

LOoke how the lord of the aſcendent and ☽ ſtand affected, and if the lord of the aſcendent be ſafe, it ſignifieth long life; but if hee bee combuſt or infortunate, it is a ſigne of ſhort life. If the lord of the aſcendent bee ſafe from infortunes, and from thoſe planets which doe him hurt, to wit, the lord of the eight houſe, the lord of the twelfth houſe, the lord of the ſixt houſe, and the lord of the fourth houſe, theſe make him infortunate: but the lord of the triplicitie of the fourth ſigne, doth preſage long life to the partie wherof the queſtion is demanded, with a healthfull continuance of his bodie. And if the lord of the aſcendent be vnder the beames, entring into combuſtion, or ☽ bee declining from the aſcendent, or from the ſeuenth houſe, it ſignifieth death. The time of death thou ſhalt know in this maner. Marke how much is betweene the aſcendent and the degree of ♂, and thoſe degrees which thou findeſt betweene them, ſhall be the time of his death. If it bee a moueable ſigne, then the degrees are numbred for daies: if a ſigne common, then number them for moneths; and if a fixed ſign, then account them for yeares.

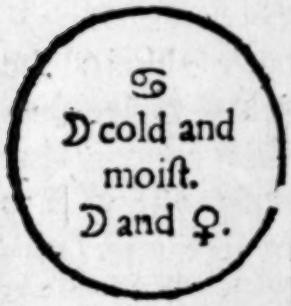
A Rule to know the Planets of all ſickneſſes, to define of life and death, and their operations with ☽.

When ☽ is in ♈, ſhe hath power of the head and haunch, and is of the kind of fire, hot and drie: and when a Planet as ☉ or ♂ conioine (which bee alſo hot and drie of the ſame qualitie) the ſickneſſe is in the head, and commeth of heat, & the lungs, heart, or breaſt, burne of like heat, ſo that the Patient can hardly eſcape, being in danger alſo of phrenſie. And if ♄ be with ☽ at that inſtant, hee ſhall die for certeintie within eight daies, but if ♄ and ♂ bee not then with ☽, he ſhall eſcape within thirteene daies after the begining of his ſickneſſe: and the remedie is, to be let bloud in the heart veine, and to vſe cold medicines.

When ☽ is in ♉ of the kind of the earth cold and drie, if ♄ bee then with ☽ and ♂, which are contrarie to that ſigne, the ſickeneſſe will bee a feauer Quartane, or cold gout, cold dropſie, and other like paſſions that bee cold, and of the ſplene: and therefore if ☽ bee in theſe ſignes, and thoſe planets with her, the diſeaſe cannot be cured vntill ☽ be contrarie to that planet. And if ☽ hold with ♂, and caſt light to him, within thirtie daies hee ſhall die. And if thou wilt giue medicine, giue them when ☽, ♀, and ☉ be together. Surgerie for cankers, mormals, wounds, and dead fleſh,

is not auaileable in this time, for that the kind impreſſion of the planets accord to the ſickeneſſe.

Gemini is a ſigne hot and moiſt, of the kind of bloud and aire: and when ☽ is in this ſigne, and the Planets ♄, ♀, ☉, and ♂, being of heat, then is the ſickeneſſe of bloud and choler, as feuer Tertians, cauſing *Synochoes* and *Synochoes* outwards, and other ſuch effects that proceed of bloud and choler: and when any hath theſe diſeaſes, and ☽ in this ſigne (other planets being contrarie to it) then it is good to giue medicine. But if ♄ and ♂ be together, and this ſickenes take him, then it will be death within fifteen daies. This ſigne hath armes and ſhoulders, and therefore when ☽ is in this ſigne, miniſter to thoſe parts only.



Cancer is a ſigne cold and moiſt of the kind of fleagme and water: and when ☽ is in this ſigne ſhe is in her owne houſe. The ſickeneſſe then at that time engendred, is of fleagme cold and moiſt, as dropſie, or feauer Quotidian, and Impoſtumes, which cannot be cured vntill ☽ come into ♌: and if ☽ haue ♄, and that no good planet giue her light, hee ſhall neuer perfectly recouer, but languiſh and die the next hard cold Winter and North wind. ♋ hath the breaſt, and if the ſickenes bee moiſt, it is greeuous.

Leo

Leo is hot and drie of the kind of fire: and when ☽ is in this signe, if a man fall sicke, it is of hot and drie causes, and proueth Dropsie or Iaundis, or such other passion incident to the Liuer, incurable till ☽ bee in a contrarie signe, as ♋, ♎, or ♓. And if ☉ and ♂ bee with ☽, hee shall die in the heat of Summer within two yeares after his falling sicke. ♌ hath in gouernance the Stomach, the Liuer, and the Gall, and therefore all diseases pertinent to those parts, doe most offend when ☽ is in ♌:

Virgo is cold and drie, of the kind of earth, if a man happen to fall sicke when ☽ is in ♍, then the disease commeth of cold and drie causes, engendred in the bellie, as *Costiuenes*, *Collicapassio*, and *Iliaca passio*, incurable vntill shee come into ♊, ♎, or ♒: and if ☽ bee with ♄, he shall die soone after Harueſt, or in September. And all manner of greefes that are from the nauell to the stomach, are the more when ☽ is in ♍.

Libra is hote and moiſt, of the kind of the ayre : when ☽ is in this ſigne, all manner of ſickeneſſes that time be in the reines, as the red ſtone in the bladder, and the white ſtone, and boyling of bloud in the members, not to bee cured, vntill ☽ bee in ♋, ♍, or ♓ : and if ☉ or ♂ bee with ☽, hee is then incurable. Libra hath the Reines, the Loines, and the Bladder : and paines in the members greeue men moſt, when ☽ is in ♎.

Scorpio is cold and moiſt, of the kind of water : when ☽ is in this ſigne, if a man take any ſickeneſſe or diſeaſe about the fundament, as the Hemerhoides, and the flux *Condylomata*, miniſter not vnto it vntill ☽ come into ♉, ♍, or ♑ : and if ♀ and ☿ be with ☽ in this ſigne, the Patient ſhall be ſubiect to bleeding at certaine times, when ☽ meeteth the ſaid ♀, and ☿.

*The blind Piles.

Sagittarius

Sagittarius is of the kind of fire hot and drie: when ☽ is in this ſigne, if a man fall ſicke in the thighs or hams, it is a *Sciatica paſsio*, no Phyſike is to bee giuen thereto, vntill ☽ bee in ♍, or ♑: and if ſhee haue with her ♀, then is the ſickeneſſe incurable, for it will conuert to a Palſie, which will procure lameneſſe from the middle downewards. All ſickeneſſe betweene the knees and hips, doe greeue men moſt, when ☽ is in ♐, with ☉ and ♂.

Capricornus is of the kind of earth cold and drie: when ☽ is in this ſigne, all manner of infirmities about the knees, bee of cold: and thou ſhalt miniſter no Phyſike thereunto till ☽ come into ♊, ♎, or ♒. And if ☽ haue ♄ with her, or ♀, (the knee hauing no boyling) that ſickeneſſe is then incurable. This ſigne hath the knees.

Aquarius is of the kind of theaire, hot and moiſt: when ☽ is in this ſigne, all greefes from the knees to the ankles, muſt haue no Phyſike, vntill ☽ bee out of ♒. The diſeaſes then properly, are the Crampe in the calfe of the legs, mormall or dropſie. If ☽ haue with her ♃ and ♄, the paine ſhall continue in thoſe parts of the bodie, till ☽ haue gone three times about (to wit) one quarter of a yeare.

S. Antonies fire.

Piſces is cold and moiſt, when ☽ is in this ſigne, all diſeaſes that be in the feet, as the gout called *Arthriticapoda, ſacer ignis, Eryſipelas, Noli me tangere*, doe then moſt torment and vexe: but giue no medicine to the feet while ☽ is in that ſigne, and if ☽ haue with her ☉, ♂, or ♄, then are thoſe greefs incurable: but after ☽ and ♄ bee parted, and likewiſe ☉ and ♂, there is cure.

Finis Decemorum.

A notable rule to know the danger in falling ſicke, by a diarie iudgement of the daies of the Moone.

1 He that falleth ſicke on the firſt day of the moone, ſhall die, if the ſickeneſſe be very fierce and tedious.
2 Although he be ſore ſicke, yet he ſhall be cured.
3 May with due regard in Phyſike be recouered.
4 Shall very ſoone be reſtored.
5 Promiſeth his cure after ten daies.
6 No danger but ſpeedie health.
7 Inioy life but the tearme of three months.
8 Shall of a long time continue by it but yet languiſhing.
9 Recouer the ſtate of former health after nine daies.
10 In like ſort amend after ten daies.
11 Shall be very long ſicke, but yet at length gaine recouerie of health.
12 Amendement will be attained after twelue daies.
13 A long and greeuous ſickeneſſe.
14 Soone reſtored though it come fiercely.
15 Shall eaſily eſcape death.
16 Great danger of death, if he take the open aire.
17 No Phyſike will preuaile to doe him good.
18, 19, 20, Good daies, and eaſilie recouering of ſickeneſſe.
21 The ſickeneſſe will proue mortall and incurable.
22 Shall eſcape after hee hath lien about the ſpace of three moneths.
23 After a few daies he ſhall die.
24 He ſhall remaine long time in ſickeneſſe.

25,

25, 26, 27, 28, and 29, of the Moone, are daies of recouerie.

30 Hee shall verie difficultly or hardly escape, with many medicines.

A Rule to giue iudgement vpon any demand (touching the opinion of a Physician in the estate of a sicke person) by the Planet of the houre.

♂

IF the demand happen in the houre of ♂, concerning the estate of a sicke person, say that he is full of red choler, and hath a feauer Causon, or a hot burning feauer, and that the Patient shall very hardly escape, without speedy redresse by the vertue of good medicines.

☉

Hee that commeth to thee in the houre of ☉, say that if he haue no sweat presently, nor doe not sweat within seuen or eight daies, hee shall die, and is of complexion sanguine.

♀

Hee that commeth in the houre of ♀, answere his demand for the sicke, that hee shall very hardly escape, and say that he hath a continuall disease, as a feauer or such like.

☿

He that commeth in the houre of ☿, to inquire opinion of Physike touching the estate of any sicke person, replie that he hath a great infirmitie by some feauer, or such like qualified disease.

Hee

♄

Hee that commeth vnto thee in the houre of ♄ to craue thy iudgement in ſickeneſſe, ſay that the Patient hath great paine in the head, occaſioned by melancholie; and if it be very greeuous and ouertedious, then that he ſhall hardly recouer.

♃

Hee that commeth in the houre of ♃ to know thy cenſure touching the weake eſtate of a ſicke perſon, anſwer that hee is troubled with a rotten feauer, called *Sinochus* or *Sinocha*, and that the cauſe of the diſeaſe proceedeth of bloud.

A rule to know the diſeaſe of any ſicke perſon whom thou intendeſt to viſit.

MAke a figure vpon the queſtion, and let the Phyſician obiect a demand vnto himſelfe touching the perſon that is ſicke, whether it bee mortall or recouerable, and let him take the firſt houſe for himſelfe, attributing the fourth houſe to the Patient, the ninth to the ſickeneſſe, and the tenth to medicines. If the firſt houſe bee beneuolent, and in accord with the fourth houſe, both in ſignes, planets, and elements; then let him aſſure himſelfe to proue profitable to the Patient. Then let him conſider the tenth houſe, and if that it be found diſcording to the fourth and ninth houſes, then is medicine profitable to the ſicke man. But if the tenth houſe doe agree with the fourth and ninth houſes, then is it a probabilitie that the diſeaſe will aggrauate and greeuouſly increaſe.

Let him further take notice what figure is ſignifier,

 which

which is auaileable very much in cenſure, as if ☽ be ſignifier, then is the Patient ſubiect to ſweating and faintneſſe: and if ♂ be there, or ♂ bee the ſignifier, it betokeneth great forcible vexation, and continuance. And if the eleuenth houſe bee ♂, hee ſhall amend and ſicken againe, for ♂ in the eleuenth houſe, ſignifieth continuall ſickeneſſe, and after recouerie falling into it againe: but if the ſignifier be ☊ or ♅, and the iudge bee moueable, it is not ſo doubtfull. If thou wilt know whether the medicine bee good and profitable, behold the eleuenth houſe with the ſignification thereof: if hee bee contrarie or oppoſite to the firſt figure, that ſignifieth the ſickneſſe or the elements, then it is a good ſigne; but if they agree, it is euill.

A Rule to know the cauſe of ſickeneſſe, and in what parts of the bodie the greefes are reſident.

IF the ſickeneſſe be in the head, it is knowne by the firſt houſe: if in the eies or throat, it is knowne by the ſecond houſe: if arms, by the third: if breaſt, by the fourth: if heart, by the fift: if bellie, by the ſixt: if buttockes, or the fundament, by the ſeuenth: if in the ſecrets, by the eight: if thighs, by the ninth: if knees, by the tenth: if legs, the eleuenth: if feet, by the twelfth. And note, if the lord of the ſixt houſe change into any other houſe, the ſickeneſſe being ſmall or great, ſee where the figure of the twelfth houſe is chaunged, and then after that figure, iudge the cauſe. Note further, that thoſe ſignes which bee of the earth, ſignifieth that the ſickeneſſe of the Patient commeth of melancholie: the ſignes of the aire, ſignifieth the ſickeneſſe to come of bloud: the ſigns

of

of water, ſignifieth the ſickeneſſe commeth of fleagme: and the ſignes of fire, ſignifieth the ſickeneſſe commeth of choler. If the ſignes of the earth corrupt, then the cauſe will worke in the lower parts of the bodie, as the Crampe, or the Gout, and is hurtfull to the vertue Nutritiue, the ſpirits of life, and the Liuer being diſturbed, if he thirſt much, he auoids much by vomits. The ſigns of water, ſheweth corruption that commeth of eating, and ſuperfluitie of fleagmatike humours, hurting the taſt and vertue digeſtiue, troubling the ſpirits of life and the heart. The ſignes of the aire, ſignifie the ſickeneſſe to come of ſuperaboundant bloud, whereof by kind commeth ſcabs, and thereby the vertue of ſmelling is depriued, and Digeſtion weakened, the veines being full, and members inflamed with heat, requiring the letting of bloud. The ſignes of fire expreſſe the corruption of ſickneſſe to effect in the braine and ſpirits of the heart, and the vertue of appetite is hindred, the Patient ſurpriſed with thirſt, feeling much bitterneſſe in his mouth, and is to be purged by vomit in the time of the ſicknes, and preſently after recouerie to be let bloud.

A rule to know whether the Patient ſhall eſcape or not.

BEhold the firſt houſe and the ſixt, and if they be of the earth, it then ſignifieth that the ſickneſſe will be greeuous and long: if of the aire and the water, then it will be contrarie: if of the fire, it ſignifieth a hard ſicknes, but not to great extremitie, except the iudge cauſe it, and that is knowne, if he be in the foure maters, called *Cadentes*, and if ſo, then the worſt of the ſickneſſe is paſt. If ☉ be in the foure doubters that is in the foure

angles, the euill then is preſent; and if ☉ be in the fourth *Necis* or *Coſius*, that is, in any of the foure ſuccedents, then the worſt is to come. And note well, if ☉ be in all thoſe three places, then ſhall not the Patient eſcape; but if ☉ be in two places, he ſhall recouer: if ☉ be only in one place, he ſhall die; except that ☽ in ♋ be ſuperabundant three or foure times in euill houſes, &c.

A notable Rule of figures, that ſignifie life and death.

BEhold the firſt and ſixt houſes, and if thoſe be well inclined, then the Patient ſhall gaine health, if ♄ be in ♒ in the fift houſe. And if ♂ be in the eleuenth houſe, then he ſhall fall ſicke againe after his recouerie. And if ☊ or ♅ be in the ſeuenth houſe, it ſignifieth death: and if ♂ be in ♏ in the third houſe, and ☉ in the ſixt, it preſageth health: if ☽ be in ♋ in the twelfth houſe, and proceed out of her owne houſe, or out of ♂, or of two houſes of ♂, or out of any of the two houſes of ♄, or of ☊ or ♅, ☽ being in the ſeuenth houſe in ♋, procreate and put in the twelfth houſe, it ſignifieth death. Note, that ☽ ſignifieth many gathered in aſſemblie to the death or funerall of men, and the ♂ ſignifieth people wailing and lamenting with dolour and greefes: ☊ ſignifieth graue, ſad, and ſober demeanure, ♂ ſignifieth bloud and death, ſhrowds and winding ſheets for the dead: ♂ in ♏ in the third houſe, ſignifieth entring and putting into the graue: ♀ and ☊ ſignifie lights, as candles, and tapers: ♅ ſignifieth detraction in feminine and womaniſh fauours. The ſixt houſe ſheweth what kind and manner of paine the Patient indureth, and in what

parts

parts of his bodie it remaineth, for if the lord of the ſixt houſe be in the firſt houſe in one of the ſame elements, then is his cheefe paine & diſeaſe in the head; but if the lord of the ſixt houſe be in many other places, & haue ſtrength in them, then is the Patient ſicke in more parts then one: for where the figure is moſt ſtrong, in that member or part moſt correſpondent vnto it, is the ſickneſſe moſt vehement. And if ♂ be in the ſixt houſe, he ſhall be troubled with bleeding: if ♄ be in ♒, in the ſixt or third houſe, change his place towards that quarter that the third houſe doth ſignifie: for the third houſe is the houſe of mutation and change. If the lord of the ſixt houſe be in the ſeuenth houſe, then women are ſubiect to that ſickneſſe: if the ſixt houſe be good, and double him in a ſtrong houſe, it is health and recouerie of ſickeneſſe: but if he double in many houſes, then will the recouerie of the ſicke be very weake and ſlender: if the lord of the ſixt houſe be euill, doubling himſelfe in a ſtrong houſe, it ſignifieth a lingring ſickneſſe euen to the graue.

A rule to know if the ſickeneſſe ſhall continue long, or not.

IF the firſt houſe be fixed, continued, or remaining with the ſixt houſe, then ſhall the ſickeneſſe and diſeaſe indure for a long ſeaſon: and the firſt fixed, continuing or remaining with the twelfth houſe, doth ſhew the like prolonging of the ſickeneſſe. But if ♄ be in the eleuenth houſe, it ſhall ceaſe, and the Patient regaine health. If it fortune that ☊ be in the ſeuenth houſe, or in the eight houſe, ♄ in the twelfth houſe in ♒, and ☿

in the ſeuenth houſe, it ſignifieth death, for if ☽ and ♄, or ♂ and ♐ be in the places before repeated, how diuers or different ſoeuer they be, it doth ſignifie that the Patient is ſeazed vpon with a mortall ſickneſſe, of which Phyſike cannot recouer his perfect ſoundneſſe, but he will ſurely die. But whenſoeuer ☽ is in the ſixt houſe, ☉ being procreate and proceeding of him, and in that coniunction vnited, it is a ſigne manifeſting helth. Conſider circumſpectly the ſixt houſe, the ſeuenth houſe, and the eleuenth houſe, if they partake euill ſignes, eſpecially if ♄ be in the firſt, or ſixt, or ſeuenth houſes, for theſe be euill affected: for ♄ in what manner ſoeuer the ſignes aforeſaid doe proceed, ſignifieth falling againe into ſickneſſe, yea if there be no other euill ſigne but only ♄, it doth retaine the foreſaid euill ſignification.

An excellent rule to iudge mortalitie in any ſickeneſſe.

BEhold the firſt figure, which if it be in the ſixt houſe, or in ♂, it ſignifieth death: likewiſe if the ſixt houſe be in ♂ to the firſt houſe, and the cardinall or principall of the queſtion be contrarie and euill, it hath the ſame ſignification of death. If the firſt ſigne worke tranſlation amongſt the other ſignes, being vnited in another place of infortune, albeit there be dangers threatned, yet may there very well be recouerie had. If ♄, ♂, or ☿ be in the firſt houſe, it ſignifieth death. If ♀ be ſignifier of a ſicke perſon, being in the ſixt houſe, & therein ſtronger, for that ☌ in ſteed of ♂, ioineth in the ſixt houſe, being in his triplicitie in ♓, infeebling the ſtrength of the remoued, and ☽ in the fourth houſe, making

king ♀ more feeble, ♂ being exalted in ♈, which is in his owne houſe, and therefore he is *Figura figuræ*. The ſame thing in the ſame houſe that he ſignifieth, cauſing the ſickneſſe to be more ſtrong, in that the ſignifier is ſo exceeding weake and feeble: or if the ſignifier be found in the twelth houſe, which is cadent and contrarie, euer ſignifying great ſickeneſſe, chaunged from his feeble place out of the aſcendent into a more feeble place, found in the eight houſe, ♎ with ♄, which is ſignifier of death, for that he is in ☍ to the houſe of death, as alſo in the houſe where the ſignifier of death doth ioy, (namely in the twelfth houſe.) If ☊ be in the ſeuenth houſe, or ♃ in the eight houſe, the ſickneſſe is to death: if ☿ be in the ſeuenth houſe, or twelfth houſe, or ♂ in ♏ in the twelfth houſe, it ſignifieth death. And if ♃ or ♀ be in the ſixt houſe, then it ſignifieth preſent recouerie or ſpeedy death. And if ♃ be in the ſixt houſe, it ſignifieth immediatly health to the Patient: if ♄ be in the ſixt houſe, it ſignifieth a buſie ſickneſſe: ♀ in the ſixt houſe, is health, if the diſpoſition of figures with him be fauourable: ☿ in the ſixt houſe, is preſage of greeuous ſickneſſes, ſorrowes, and laments: ☽ in the ſixt houſe, is either a change from ſicke to whole, or ſuddenly to death: ☽ or ♄ with ☿ in the ſixt houſe, ſignifieth death: ☽ in ♋ in the ſixt houſe, ſignifieth recouerable ſickneſſe: ☊ in the ſixt houſe, ſignifieth ſicknes to come, or if the partie be already ſicke, then of that ſickneſſe procureth a long continuance: ♃ in the ſixt houſe is death, if the euidence teſtifie with him, if no ſuch teſtimonie, then the maladie will ceaſe: ☿ in the ſixt houſe ſignifieth continuall ſicknes, ♂ in the ſixt houſe, ioined in ♈ or the like element, doth expreſſe ſuperabundance of bloud and

choler,

choler, accompanied with a ſharpe feauer. ♄ in the ſixt houſe doth ſignifie a ſtrong and greeuous feauer, ☉ in the ſixt houſe, ſignifieth health of bodie, ♀ in the firſt houſe health after ſickneſſe. And whenſoeuer the ſignifier of ſickeneſſe is in a moueable ſigne, or in a weake houſe, changing out of that into a ſtronger houſe, it betokeneth a long and durable infirmitie of body: but if the ſignifier moue forth of a ſtrong houſe into a weaker, then the greefe will ſurceaſe, and the Patient recouer. If ♄ be ſignifier, it betokeneth ſorrow, greefe of mind, impriſonment, and ſuch like. ☉ ſignifieth a knife, ♂ a ſpeare, ♀ a ſword, ♅ wounds, ♂ and ♄ wounds and killing, ♆ death. If any of theſe figures come in places before recited, after their ☌ and properties in their houſes with their qualities and operations, Iudge.

FINIS.

Queſtions of Oyles, whether they be generally to be refuſed in the healing of all wounds, vlcers, ſwellings, dolors, and other externall greeſes, healed by Surgions,

SOme men are of opinion, that all Oyle is hurtfull to bee applyed to wounds, ſwollen, or full of paine, becauſe it is clammy, and breedeth many inconueniences. The firſt (ſay they) is, becauſe it molifieth, weakeneth, and maketh the member greeued more ſubiect to influxion, whereof enſueth inflamation, greater greefe in the wound, and danger of canker.

Secondly they ſay it is euill, becauſe it doth not only occupie the powers of the skinne, (which it maketh foule and vncleane) but alſo of the fleſh, and of other parts ſubiect to the ſame: For it is very penetrant (as *Archidamus* ſayth) which *Galen* reciteth, becauſe it entereth into wood, and thicke leather, which being rubbed therewith, drinke vp the Oyle, although of themſelues they are very thicke and hard. The powers being in that manner ſtopped, doe ſerue no more to breath and caſt forth vaperous humours, as they are accuſtomed and ordained to doe, whereby the filthy excrements, with other matters, are detained & kept within the member ſo annointed: euen as in a ſtrainer, or other clothes an-

Li. 2. of Simples, cap. 5.

nointed with Oyle, other liquors cannot paſſe through: and all things that are light of body, as ſtraw, feathers, duſt, and ſuch like, doe ſtay therein, and are holden by it as if it were birdlime or glue: by which reaſon alſo we ſee that boots greaſed therewith, doe hold out water, being well annointed, and are ſubiect to receiue all duſt that falleth. Now what miſcheeſes, dangers, and inconueniences (ſay they) this ſtopping and occupying of the powers doth breed, he that is leaſt ſeene in Phyſike, may eaſily coniecture: becauſe that all the body ought to be tranſpirable and fluxible, the better to entertaine naturall heat, that it be not ſtopped with ſweats and filthy excrements, which it bringeth forth cõtinually. For which cauſe many men do refuſe thoſe plaiſters that are made with Oyle, & vſe the ſimple ſort, boyled with meale and water, which are commonly called Armotes, which is properly glue, whereby drying and keeping cloſe to the wound whereunto they are applied, they hope thereby with more eaſe to ſtop the paſſage to ſuperfluous humours, ſtrengthning the wound, then if they ſhould vſe Oyle therein, which they feare to vſe, becauſe it molifieth the skinne, and maketh it more ſubiect to influxion, as it is ſaid before, but aboue all it hurteth the Eriſipeles (as *Galen* ſayth) becauſe it inflameth within the member inflamed, as we ſee it doth eaſily light and burn in the fire.

Li. 2. of Simples, cap. 21.

The third inconuenience that groweth by Oyles (ſay they) is ſeene in the wouuds and vlcers themſelues particularly, in hindering the conſolidation and ioining of the fleſh together, for that they moiſten, molifie, and withdraw the mouths of the wounds in ſuch ſort, as they cannot ioin together, making them foule, and hindering

the

the regeneration of the fleſh, and growing to a ſcar: wher-
vpon *Galen* in his Methode ſayth, That Oyle is a great ad- Lib. 3. ca. 1.
uerſary vnto vlcers, as alſo to wounds, & other diſſolu-
ions of continuance. And ſay they, If it be obiected againſt
vs, that there are Oyles of all ſorts and faculties, not only
moiſtening, molifying, and withdrawing, but alſo by the
mixture of certaine drougs, are of vertue binding, ope-
ning, diſperſing, vnſtopping, detergeant, incarnatiue, and
ſtrenthning: we replie, That the Apothecaries haue not
any good Oyles, for that they vſe to mixe them with had,
that ſpoileth all the compoſition, in ſuch maner, that they
haue not the force and efficacie which their Authours do
ſet down, ſo that by good reaſon it is better to leaue them,
then to vſe them.

To the contrary, the moſt learned & wiſeſt Phyſicians
that euer were, haue alwaies vſed Oyles, and till this day
doe vſe them, both ſimple and compound: and it is not like-
ly, that if Oyles were ſo hurtful as they ſay, that they wold
vſe them: For it is not to be doubted, but that aboue two
thouſand years before our time there were as lerned Phy-
ſicians and Surgeons, and as curious and diligent obſer-
uers of the effects of their remedies, as any are at theſe
daies; who without all doubt had reiected oyles, if the in-
conueniences before ſet downe, had happened by them.
Now the general conſent of the learnedſt ſort, is of great
conſequence to confirm and authoriſe any remedy: for it
is an autentick proof, and ſuch as cannot nor may not ea-
ſily be reiected. It is true that *Galen* ſayth, That Oyle is ve-
ry contrary and hurtfull vnto vlcers, but that is to be vn-
derſtood of common Oyle, or Oyle of Oliues, ſimply
and alone of it ſelfe, which doth hinder and impeach the
cleauing and conſolidation of wounds and vlcers, and

to proue it, when we mind to reiterate the bloud (which wee tearme a Secondation, and in Greeke *Epaphæreſe*) we lay oile vpon the wound made by letting bloud, or with a launcet, to the end it commeth not againe. But there are other oiles which do cloſe and ſhut vp a wound like vnto baulme, as Oyle of Hypericon, and artificiall baulmes, and receiue much oyle into their compoſitions, as alſo oyle of Oliues it ſelfe in contempering and mitigating ſharp and corſiue medicines, as Verd de gris with Waxe maketh a good Sarcotique, as *Galen* in his Methode declareth. Wherefore we muſt not abſolutely baniſh oyles out of the curing of all wounds and vlcers, ſeeing it may bee allowed therein, being compounded with other ſimples. As touching the exterior application, to ſwellings, dolours, and other euils, what daunger can there be to vſe them in medicines, ſeeing that when man is in good health, he may boldly rub himſelfe therwith, and that likewiſe it is of great force to preſerue health? We know that the auncient Greeks and Romans vſed it daily, and that *Pollio Romani* that had paſſed the age of one hundred yeares, being of a luſty and well diſpoſed bodie, and beeing asked by *Auguſtus* by what meanes he had ſo long preſerued his ſtrength, anſwered: by vſing to drinke good Wine, and to annoint his body with oyle: for oyle conſerueth and entertaineth natural heat, as well as a garment, as *Galen* ſheweth in his ſecond booke of Simples, chap. 24. So far is it from choking or deſtroying the ſame. And although it be fat, and by nature clammie, yet is it not ſo ſtopping, that it hindereth the tranſpiration and influxion of the inward ſuperfluities, vnleſſe it be of an aſtringent quality, as the Omphacin, oyles of Maſtike, and ſuch like, which we vſe

Lib. 3. ca. 2.

to

to driue backe or ſtrike in againe, in which caſe it is requiſite to ſtop the powers, and to cloſe the skinne. But common Oyle doth not hinder tranſpiration, but to the contrary, it maketh the bodie more ſoluble, making it ſubtill and fluxible, for that a drie, hard, and firme body doth not ſo well caſt forth her excrements. There are likewiſe oyles that by vertue are opening, diſſoluing, and drawing forth, which are farre from any ſuſpition of incloſing, or hindering the free tranſpiration of the body. It is true that leather, linnen cloth, wollen, and ſuch incenſible things being dipped in Oyle, do not ſo eaſily giue place vnto other liquours, as water, wine, and ſuch like; but it is more by reaſon of the contrariety of Nature that is in them, contrary to Oyle, then for any other cauſe: for they are ſo diſagreeing, that oyle cannot mixe it ſelfe with them, nor any other liquors that are not fat, not ſuffering them to enter vnleſſe they be much beaten into it, being broken and mixed with other bodies that are of force to keepe it and ſeperate it aſunder. In this manner it is mixed and put into ointments and plaiſters, which they themſelues that are the refuſers of Oyles, doe not denie to employ in the healing of their patients. And it is not to be ſaid, That if he admitteth not other liquours, therefore it doth not giue paſſage to the vapours that engender in the body: for it giueth them paſſage by meanes of a liquour that may be boiled with it, as wee ſee it daily proued, in conſuming the iuices mixed therewith, which by little and little being conuerted into ſmoake, doe conſume, paſſing through the Oyle that lyeth aboue them, and conſumeth not: but there are Oyles which prouoke ſweat, ſo farre are they from hindering the influxion of ſuperfluous humours,

as Oyle of Laurin, Daneth, and ſuch like, which are mixed with quicke ſiluer, hogs greace, liquid Styrax, and other fatty things to make one ſweat that hath the poxe: and this is in a liuing body, which is of another nature then the incenſible bodies, as a ſtrainer, cloth, or ſuch like, which haue no natural heat that leadeth or thruſteth forth that which wee pretend may paſſe through the Oyle, wherefore they are not comparable. But that Oyle is ſo much giuen to molifie and diſſolue, it is not agreed vnto by all men: for *Archidamus* (that hath already been recited) affirmed, That Oyle maketh the body hard and drie, and to proue it he ſayth, That Cookes to make their fiſh drie and ſtiffe, do put it into Oyle; and fleſh that is broiled therewith, becommeth firmer. Neuertheleſſe, it is the heat of the fire, which burning the Oyle, maketh it dry and cruſty, as it is ſeene in boyling Oyle vpon the fire, or fryingwith it in a pan: That is properly a ſearing, and not ſimply Oyle, ſuch as we meane in this our queſtion. But I ſay it ſofteneth and molifieth the member that is rubbed or annointed therewith, which is very good for ſwellings, whereof *Hippocrates* ſayth: *Laxa bona, cruda verò male*, as M. *Guie de Chauliac* reciteth in his ſingular chapter. For the member that is ſoft and tractable is not ſo much ſubiect vnto cankers and mortification, and the offenſiue matter is therein more eaſily diſſolued and ſuppreſſed: likewiſe the member becommeth ſoft and tractable, when the matter is diſſolued and brought down. I muſt confeſſe that al ſwellings againſt nature are not to be cured by oiles, neither that they are good for al kinds of ſwellings, becauſe they do eaſily inflame in a mēber that burneth with anguiſh, as in an Eriſipele: but it is not truly called a tumor againſt na-

Lib. 2. cap. 5. of Simples.

Aphor. 68. lib. 5.

nature, if the Eryſipele be exquiſite, for as much as it maketh no notable eminence. And although cõmon Oyle, or Oyle of Oliues be therein reproued (as *Galen* in his ſecond book of Simples, chap. 28 doth write) it is not therfore to be ſaid, that all Oyles ſhould be improper for the ſame. For the Oyle Omphacin, and much more roſe Omphacin are not ſubiect to that, and when it ſhould be in danger to inflame, it might be ſuppreſſed with iuice of Plantine, Nightſhade, Iourbarbe, Purſelane, Hyoſciame, and ſuch like, or with water and vineger: in ſuch manner, that the ſame mixture being ſet vnto the fire, would not inflame. Touching the plaiſters made without oile, called ſimple Armotes, they are to no other end but to repreſſe the influence, in preſſing and cloſing the member when it is dry: But if there be pain in the member, they rather increaſe it more in ſuppreſſing. They may likewiſe diſſolue ſome part of their drineſſe, but to ſuppreſſe (whereunto the plaiſters are moſt commonly vſed) it is of no force without Oyle, which is a right ſuppreſſer. As touching the obiection made, that the Apothecaries Oyles are worth nothing, that they are not carefull to make them good and effectuall, and that they keep them ouerlong, til they be ranck: they are ſo friuolous arguments to cõdemn Oyles, as nothing can be more friuolous: For that he that hath cauſe to vſe them, as Surgeons, if he truſteth not him that ſhould prepare thẽ, he ought to make them himſelf, as he ſhould or doth make his plaiſters, and ſhould likewiſe make clean and dreſſe his launcets, and not commit them vnto others to do that cannot skill thereof: ſo ſurgions ſhould make their ointments & plaiſters themſelues, as they doe in many places of France, (if they doubt the Apothecaries skill, or that he will not make them ſufficiently)

ently) ſpecially ſuch as are to be made vpon the ſuddain: but it may further be anſwerd, that al Oyles are not to be refuſed, becauſe of their age or rankneſſe, for they are fit for diuers euils, aswhere it is neceſſary to molifie, ſoften, and diſſolue. Further, Oyles that by faculty are hote, and which ſhould heat much, become better by their age: for the reſt, they ſhould bee freſh, ſpecially ſuch as are to be vſed for cooling, which (if they be well made) will continue good for the ſpace of halfe a yeare together. Therfore there is no reaſon wholly to reiect all Oyles in the curing of wounds, vlcers, ſwellings, dolours, and other externall greefes.

To end this difference, and to conclude the ſame: firſt it is conuenient to know, that when men ſay and name ſimple Oyle abſolutely, it is meant ſuch as is preſſed and made out of ripe Oliues: for if it be made of green Oliues, it is ſurnamed *Omphacin*, or *Omotribe*. Theſe two are properly called oyles: al the reſt are called ſo by trãſlation or abuſe (as *Galen* ſaith) that is, ſuch as are of other fruits thã of Oliues, as oils of Nuts, of Almonds, of Pine, of Ben, of Bayes, of Linſeed, of Hemp ſeed, of Maſticke, of Popie, of Muſtard ſeed, and ſuch like, al which are made by preſſing the ſaid fruits or ſeeds, as the aforeſaid two ſorts of oyles of Oliues both green & ripe. There are likewiſe others (as *Galen* ſaith) of the like equiuocation, that are but the infuſion of certain flowers, fruits, leues, or other parts of plants, into the oyle of Oliues: as we cal oyle of Roſes, of white water Lillies, of Violets, of Camomile, of Lillies, of Walworth, of Mirtin, of Cheirin, of Rue, of Mint, of Wormewood, and ſuch like. There are others alſo ſo called, that are more compoſed, and deſerue the name of ointments, as the ancient fathers tearmed them, which

Cap. 7. lib. 2. of Simples.

are

are oyle of *Nardin* (that is Spike) of *Iris*, of *Muſcellin*, of *Coſtin*, of S. *Iohns wort*, of *Pepper*, of *Capres*, of *Enphorbium*, of *Caſtorin*, of *Samſuchin*, of *Maſtichin*, of *Vulpin*, and ſuch like. Alſo there are ſimple oiles that are made by diſtillation, as oyle of Cade (which is Iuniper) of Turpentine, of yolkes of Egges, of Tiles, of Broome, of Tartar, of Brimſtone, of Talc, and ſuch like. Nowe this great diuerſitie of oyles are not only in the faſhion or manner of makings, but alſo in their vertues, very different & vnlike in nature; according to the particular faculty and workings of the ſimples, wherof they receaue their names, or of thoſe that are compounded with them, wherof there are ſome that heat, others that cool, ſome drying, others moiſtening. As touching their firſt qualities, which muſt yet be diſtinguiſhed by degrees, for ſome heate in one degree, as oyle of Cammomile, others in two degrees, as oyle of Mint, others in three degrees, as oile of *Samſuchin*, others in four degrees (or not much leſſe) as oyle of *Enphorbium:* ſo are there diuerſe degrees betweene the cooling, moiſtening, & drying oyles. They differ alſo in ſecond qualities which depend vpon the firſt, for ſome rarefie, make ſubtle, and pierce, others thicken, and make hard, ſome ſoften, others harden, ſome that puffe vp, others that aſſuage, ſome draw and diſſolue, others ſuppreſſe, repulſe, & withhold, ſome draw back, others put forth, all which is done either more or leſſe in great diuerſitie. Now let vs come vnto their third faculties, which are called their workings (as *Galen* ſayth) ſome oiles are *anodins* and *acopies*, (that is to ſay, mitigating the dolors) others aſtoniſhing, and the reſt cauſing dolors, ſome ſuppreſſe, others hinder the ſuppreſſing, ſome prouoke ſweats and influctions, others cauſe ſleeping, and ſome the contrary: all which dependeth vpon

Lib. 5. of Simp. cap. 1.

their firſt qualities, as thoſe that are exerciſed in *Galens* workes touching the vertues of Simples, can well perceiue. For oyles that are cold & aſtringent (as oyle of Roſes, *Omphacin*) do thickē, cloſe, withdraw, harden, repreſſe, repulſe, retaine, exite dolor in the member that is greeued, hinder the ſuperation, withhold the ſweats and influences, reſtrain from ſleeping, and generally they work the contrary effect vnto thoſe that heat & moiſten: for ſuch as do ſimply coole without any reſtriction (as oile of Violets, & of Popie) do cauſe ſleep: as for thickening, cloſing, hardening, & other actions that haue ben ſaid of cold aſtringent oyles, they doe it, although but weakely. The whot and drie in the firſt and ſecond degree, doe diſſolue, diſperſe, molifie, and ſoften. Thoſe that attain vnto the third degree, doe draw, and cauſe great paine in the place that is inflamed. The whot and moiſt oiles (ſpecially common Oile of Oliues neither greene nor ouer-ripe) do weaken the member, and make it more ſubiect to influction, but they are right anodins & acopies. Such are oiles of ſweet Almonds, of Pine and of Ben, that are called temperat. Seeing therefore that there are ſo great diuerſities among Oiles, it muſt be diſtinguiſhed what Oile is meant ſhould be reiected from all vlcers, wounds, ſwellings againſt nature, dolours, and other externall greefes; whether it bee only Oile of Oliues, or all oiles in generall: and it muſt be further expreſſed touching this oile of Oliues, whether it ſhould be greene or ripe, (which is alſo called complete) or elſe, new, freſh, and ſweet, or old and rancke, for there are diuers faculties according to their differences: neuertheleſſe, when men ſay oile abſolutely, it is ment common oile, oile of oliues, and that in his perfection, as we vnderſtand it ſpeaking of other things, for if we ſpeak of the ver-

tue of greaſes, gummes, roſes, plants, fruits, and ſeeds, we meane not old and ranck droogs, but thoſe that are perfect good: ſo you muſt vnderſtand of oyle of Oliues in this preſent queſtion, and ſay that it is moiſtening and indifferent whot, whereby it hath the anodin vertue to ſuppreſſe and ſoften, by which meanes it is very agreeable vnto wounds and ſwellings againſt nature, after the impetuoſity of the influence is ſtaied, and with the dolors likewiſe: but you muſt firſt ſtay the influxiō by ſuch remedies as do ſtop the paſſages, repulſing and beating back the matter falling down, which is done by oile of Roſes, and of *Omphacin*, much more by roſe *Omphacin*, oyles of *Myrte*, and of *Coings* doe the like: much more oyle of Maſtick, which the Spaniards call oyle *De Mata*, and make the wounds white, wherwith the Spaniards wiues do vſe to molifie & make ſmooth their faces, which is a moſt euidēt argumēt of their aſtringent vertues, which is likewiſe perceiued in the taſt, in ſuch maner as it is not to be doubted that it is not an excellent repulſer: but he that would haue the ſaid oyles to be of greater force to ſtrike back and repulſe the influxion, they may ad vineger, which giueth it force to penetrate, and wil helpe their repulſiue qualities, wherby there wil be made a very good medicine that wil not drie ouerfaſt vpon the wound, by reaſon of his oyle & fat ſubſtance, which is required in the moſt part of topicke medicines: ſo farre is it then from reprouing oyles, becauſe of their ſlimineſſe, for that the plaiſters do oftentimes work contrary vnto our meanings, becauſe they drie too faſt for want of oile, or of ſome other fat ſubſtances which keepe them moiſt and ſoft. Thus much as touching the repulſiue oyles, which are two, vſed in the beginning of wounds and ſwellings againſt nature. As touching the

dolours that are commonly cauſed by the influence of certaine matter, they are therein conuenient likewiſe not vpon the place gricued, but ſomewhat aboue (as *Galen* teacheth in his 2. to *Glaucon*) to the end they may repulſe and cut the way to the humour that falleth downe, which being done at the beginning, the *anodins* muſt bee applied to the place where the dolour is, which as then doe deminiſh and appeaſe the ſame, diſſoluing, leſſening, and deminiſhing ſome part of the matter falling downe and ſtayed. But if they ſhould bee vſed otherwiſe, as at the beginning, and before the greater part of the influence bee ſtayed, by meanes of the repulſiues applied to the vpper parts, after a conuenient reuulſion and deriuation, it is certaine that the anodin medicines of themſelues would augment the dolour, making the part that is greeued apter and more ſubiect to influxion. After the flux is ſtayed, & the dolour appeaſed, as namely in mitigating the dolor, we ſeeke to diſſolue or ſuppreſſe that which is incloſed and ſtayed in the place greeued or ſwollen: Now to diſſolue, all Oyles that are whote, do ſerue very well, wherof we haue great diuerſities, more and leſſe for ſeuerall matters: weake for matters (whether they bee humours or vapours) eaſie to bee ſeparated, diſperſed, and conſumed: ſtrong for matters that are thicke, full, and deepe. But ſome may obiect and aske how oyles can be ſubtle, penetrant, opening, and diſſoluing, ſeeing they are fat, thicke, clammy, and of groſſe ſubſtance. Their tenuity is hidden in diuerſe ſimples, vnder their fatneſſe and apparent thickneſſe, as in birdlime, which is a moſt clammy thing, and yet it is penetrant and diſſoluing: *Caſtorum* is very fat, ſo is Turpentine, yet they haue the qualities afore-

Cap. 2.

aforeſaid very manifeſtly to be ſeene and perceaued. The greace of a Serpent (namely of the vipor) is very oyle, yet very ſubtle, penetrant, rarefying, and diſſoluing, ſo farre is it from ſtopping or hindering the powers. Of compound oyles, theſe are very diſſoluatiue, as oyle of *Muſcelin*, of *Coſtin*, of *Capres*, of *Pepper*, of *Scorpions* compounded, and of *Enphorbium*, which are neuertheleſſe fat like vnto the reſt. Touching the ſecond meanes of curing, which is to ſuppreſſe the matter impact and gathered together, there is nothing more proper then ſweet oyle, as oyle of Oliues, and ſuch like, as wee haue ſaid before: likewiſe, the fat, ſweet, and freſh, for thoſe that are old, rancke, or foule, doe euidently diſſolue. The matter being ſuppreſſed, it muſt bee voided: which may alſo bee done in ſwellings againſt nature, by ſtrong diſſoluatiues, when the matter is in ſmall quantity, ſubtile, and not deepe. Now oyles that are ſharpe and pricking, as of Scorpions compounded, and of *Enphorbium*, (which diſſolueth the matter contained in the ſinewes that are pricked, as *Galen* ſayth) may doe that. And if the matter cannot bee diſſolued by reaſon of the quantity, thickneſſe, or depth thereof, it muſt then bee auoided ſencibly: then there will reſt an vlcer, which requireth deterſion, drying, regeneration of fleſh, and hardening. To all theſe things, we may ſupply the want, by deterſiue oyles, as that of myrrhe, and of the yolkes of Egges, as likewiſe of Turpentine. Oyle of Hypericon is very conſolatiue, much more naturall baulme, which is oyle: and artificiall baulmes that are of fat and clammy ſubſtance. Laſtly, to the making of the ſcarre, oyles may likewiſe ſerue, ſuch as are very ſubtle & drie, as that of Tiles, and of oyled ſtones in Greeke called *Petrelæum*.

Lib. 6 of the Method. cap. 2.

It followeth then that in all the times of ſwellings againſt nature, of wounds and vlcers, men may vſe Oyles, not only outwardly, as in rubbing, but alſo within the parts that are wounds, whether they bee ſimple oyles, or ointments which haue in their compoſition for the moſt part oyles, greaſes, raſſell, and waxe. As touching oyle and waxe, they are temperate things, common to all medicines both whote, cold, moiſt, and drie: as *Galen* ſaith ſpeaking of oyles in his ſecond booke of Simples, and of Waxe in his ſeuenth booke. But as touching temperate oyle, it muſt haue theſe three conditions, that it be of ripe oliues, new, and ſimple, that is to ſay, without any preparation, or mixture of ſalt, or anie other thing: and ſo oyle is to bee vnderſtood, when men ſay ſimple oyle. Therefore we may well conclude, referring all that hath beene ſaid vnto the contrary, to this point, That we muſt not fear, nor abſolutely reiect oyles in topicke remedies for wounds, vlcers, ſwellings, dolours, and other externall greefes to be healed by Surgeons, but we muſt rather vſe diuerſe oyles to accompliſh diuerſe cures.

A iudgement vpon two opinions, touching Creuiſhes, required in the receit of the decoction for harquebuſh ſhot: and of a third opinion touching the framing of the knot, boiled for the ſame.

THere are two opinions that trouble certaine men in the execution or diſpenſation of the decoction for Harquebuſh ſhot (ſet down by *Mounſieur de Commelles* touching Creuiſhes, which wee muſt diſcourſe vpon:) The one of certaine men of knowledge, which debate and hold opinion, that we muſt take riuer crabs, and not creuiſhes: The other are of opinion, being (vnlearned and ſuperſtitious fellowes) that creuiſhes are of no force touching this decoction, if they be not put liuing into the ouen to be dried, and that if there be but one of them dead, the reſt are worth nothing. As touching the firſt opinion, it is as I thinke grounded vpon this point, that Crabbes of Riuers haue great vertue againſt the diſeaſe called the Canker, and againſt the biting of mad dogs, which are very venomous diſeaſes, and diuerſe beleeue, that in all Harquebuſh ſhots there is venim infuſed in the wound. It ſeemeth alſo to bee grounded vpon this, that by ignorance

rance it may bee miſtaken, in ſetting downe Creuiſhes for Riuer Crabbes, for that the moſt part of Phiſitians and ſuch as ſeeke into the ſecrets of Nature, doe thinke that the Creuiſhes are Riuer Crabs, ſo called in times paſt. Whereby following this error, it might bee miſtaken, and in place of riuer Crabbes, they ſhould write Creuiſhes, thereby to expreſſe it by a more familiar tearme: I will eaſily make anſwere vnto both theſe reaſons, ſaying firſt, that the authour of this compoſition might peraduenture not know the Riuer Crabbe, called in Greeke καρκῖνος, which is round like that of the Sea, differing ſpecially herein, that it hath no taile like the Sea Creuiſh. It is true or very likely, that the ſaid Authour is of no long continuance, ſeeing he asketh the browne vnknowne, and not called ſo by the auncient fathers. Whereby we muſt not be abaſhed, if he deſired Creuiſhes, calling them ſo in proper French Language, for I cannot beleeue the receit to haue ben made in Latine, or by any one ſo ſpeculatiue, that knewe the difference of Creuiſhes, in Greek named ἄσακος, and of the ſaid riuer Crabbes: in place whereof (being verie rare and vnknowne of many men) they might vſe the ſea crabbe (according to *Dioſcorides* aduiſe) rather then the Creuiſh. But the Creuiſh hath of long time ben vſed againſt wounds and vlcers, ſpecially ſuch as are made by Harquebuſh ſhot: as it may be ſeene by that which Maiſter *Ambroſe Pare* writeth (being both Counſellor and ſurgeon to the King) in his booke of wounds, made by harquebuſh ſhot, where he ſpeaketh of an Almaine Surgeon, that vſed the iuice of Creuiſhes, rawe, beaten, and preſſed, and ſo put into the wound. Wherefore wee muſt

muſt not ſo lightly reiect Creuiſhes,& in their place deſire riuer Crabs, which are neither found in France nor Almain,as M.*Rondelet* writeth in his book of riuer fiſhes, and 34 chapter. And as touching this point which may be alledged,that riuer Crabbes ſhould bee better in the diſpenſation of the ſaid receit (if they might bee had) conſidering their great vertue againſt wounds and vlcers,of mad dogges, and againſt the canker, and that in their places for want of them, wee muſt take ſea Creuiſhes, which haue the ſame vertues, but with leſſe force and efficacie,as *Diſcorides* ſayth:I anſwere,that the argument is not of any force, for it is not neceſſary, that the thing which is moſt excellent and requiſite for ſome things,ſhould bee ſo for all things. So there are likewiſe diuerſe abuſes in the tranſlation of certaine medicines, which I will ſhew in another place. This thing calleth to my mind the equiuocation that is committed touching the name of Ambor, which commonly doth ſignifie as well the grey (that is exceeding deere and precious, being worth at this time in Montpelier fiue and twenty, or thirtie crownes the ounce) as the yellow, whereof we make Beads: Their difference is very great: and hee that would reaſon thus, and ſay that Ambor grees is moſt excellent, wherefore in all places where wee find Ambor to bee required in medicine, wee muſt haue the Gray, hee ſhould abuſe himſelfe very much: as it ſeemeth Maiſter *Barnard Gordon* hath done in his Trochiſques againſt piſſing blood, where hee requireth an ounce of Ambor grees, being a greater quantity in weight then any of his other Simples (if it bee not the Printers fault:) Neuertheleſſe, I haue read it ſo in the written coppie (which is thought to be his hand) in the

Popes Librarie at Montpelier. The ſaid diſeaſe happeneth oftentimes by the indiſpoſition of the bladder and the kidneyes: Muſt wee therefore for ſo baſe members vſe ſo precious a remedy, as is the Ambor grees, ſeeing common Ambor (in Greeke called *Electron*, in Latine *Succinum*, and in Arabia *Carabe*) is fitter and more proper thereunto? And ſo to ſay that riuer Crabbes haue a more ſingular vertue then the others, and then the creuiſhes, therefore they ſhould bee better for wounds; the argument is not good, nor any neceſſary conſequence. Thus much touching the firſt opinion, which I write to men of learning, and not opinionat. Touching the other opinion, which is Popular, I ſay it hath ſome reaſon, but yet vnknowne to thoſe fooles that vnderſtand not wherfore it is ſaid, that we muſt haue liue Creuiſhes, and that if there bee one dead, the reſt are worth nothing: it is to be vnderſtood, that they ought to be in their force & vigour, hauing not languiſhed out of the water, to the end, that being ſtronger, they may haue more force and vertue: for that the beaſt which is weake and feeble, either by means of hũger or languiſhing, hath not ſo great force, either to nouriſh, or to put in medicine, as that which is quicke and ſtrong. Therefore they muſt bee put into the Ouen preſently after they be taken, and that is it we meane when we ſay aliue and quicke. It is not therefore to be ſaid, That if there be any of them dead, the reſt are worth nothing; vnleſſe it died by languiſhing away: for without doubt the reſt of his fellowes (which wee ſuppoſe to haue ben taken together) are not verie luſtie. But if they die by any violence, or haue beene killed by misfortune, or expreſſely, they are not leſſe worth then thoſe that are liuing, for they muſt all die preſently in

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the Ouen. So many men will not eate of diuerſe riuer Fiſhes, vnleſſe they bee quicke, for if they died of themſelues, they are much worſe. It is therefore not ſpoken in vaine as touching Creuiſhes, but we muſt well vnderſtand what their life or quickneſſe meaneth, which is required in this remedy. Now I will ſpeake ſomewhat touching the knot.

All that is required in this receit, it is wrapped in a linnen cloth, and made in manner of a knot, in bigneſſe of the quantity of an Egge, and almoſt as hard, whereof is made three decoctions: but in my opinion it were better to deuide it into three parts, and that each part be vſed but once: for if you open that which is ſo great and cloſe bound together, hauing boyled but once, you ſhall find of the powder in the middle, that neuer tooke wet, and by conſequent hath not yeelded any vertue into the decoctiō: being boiled the ſecond time, it wil not do much more (for in the meane time the knot is dried) neither yet the third time, but rather leſſe then the firſt, for there is not much more of the ſubſtance then the outward part, that indureth the decoction, which hath alwaies leſſe vertue. Wherefore it ſhall bee much better to deuide it into three parts, & that each part be bound in a linnen cloth, in ſuch ſort, that the powder bee not ouer much preſſed: and when it ſhall haue boyled as much as it needeth, let it be well preſſed forth, and then throw the knot away, as not hauing any more vertue for the vſe it ſhall be put vnto.

¶ A queſtion whether it is poſsible to heale a Harquebuſh-ſhot with ſimple cold water only.

Daugeron.

IT ſeemeth altogether without reaſon, to ſeeme to handle and heale what wound ſoeuer in his foure ſeuerall times, with one onely medicine: for that all wounds (as alſo ſwelling againſt nature, and other diſeaſes) doe require one medicine at the beginning, another ſort in the encreaſe, other kinds at the full, and different from the reſt at the declination. Wherefore it is but badly reaſoned to ſay you will vſe alwayes ſimple cold water only from the beginning to the ending of the cure, which may peraduenture ſerue but for one of the foure times, as it might bee graunted to ſerue at the beginning, then when it is neceſſary to ſtrike backe and impeach the influence of humours, which may be done by the continuall application of cold water. But when the matter ought to come forth

forth and deſcend (which it beginneth to doe in the encreaſe) then at the leaſt you muſt vſe whote water, which is a right drawer: for cold water hindereth and impeacheth the effects and workings of nature, aſtoniſhing and deminiſhing her heat, being of a contrary quality, whereby it is in danger to extinguiſh the ſame: witneſſe the Liuidite induced into the member greeued. To the ſame end *Hippocrates* ſaid, That cold water is boyling in vlcers (by which word hee alſo vnderſtandeth wounds) hardeneth the skinne, cauſeth inſupportable dolor, maketh the member liuid, exciteth certaine fits of agues, conuulſions and diſtenſions. To the contrary (ſayth he in the Aphoriſme next enſuing) whote water is drawing, which ſheweth a great aſſurance, ſofteneth the skinne, extenuateth, appeaſeth the dolour, mittigateth rigours of agues, the conuulſions & diſtentions. Another great inconuenience groweth by cold water, that is, that in conſtipant, cloſing, and thickening, it retaineth and encloſeth all the matter, whether it be diſgeſted, or not diſgeſted, in ſuch manner, that the vlcer cannot be purged and made cleane, to giue place to the new fleſh that nature ſhall engender if that impeachment bee taken away, ſo that likewiſe the member greeued haue his right temperature, (which is the true and only health of ſuch members greeued) which may bee altered by the cold water, in danger to breed a Canker, by aboliſhing naturall heate. At the leaſt there will bee neither ſuperation nor regeneration of any force or effect, but there wil rather growe and engendre a fleſh that ſhall bee ſoft like a ſponge, which will multiply more then wee deſire, and ſuch as cannot make or breede a ſcarre For, for to make good and firme fleſh, we muſt vſe a medicine that is dry-

ing and deterſiue, which is called Sarcotique: or at the leaſt abſtaine from that which worketh the contrary, as cold water, and commit the whole worke vnto Nature it ſelf. Wine were good for that purpoſe, ſpecially ſweet Wine, which is of theſe two qualities, drying, and deterſiue. Much more *Aqua vitæ* (which is a Wine diſtilled) would ſerue to the cloſing & encreaſing fleſh, being very much giuen to drying. But common water that is cold and moiſt, worketh the contrary effect to our intent and meaning, keeping the wound open, ſoft, foule, and of an euill colour, whereby it reſiſteth wholly the breeding of a ſcar, ſo far is it from helping of the ſame.

Martel.

YEt many practiſe the ſame with good ſucceſſe, as wel in harquebuſh ſhots, as other wounds, applying nothing thereto but ſimple cold water, euen from the beginning of the cure vnto the end: although there be great dilaceration of the fleſh, yea and ſome bones broken. To this experience, reaſon doth ſubſcribe, for it is Nature only that healeth wounds, vlcers, and fractures. The Surgeon with his medicines doth but helpe her in ſome things, and take away the cauſes of hinderances: as in the cures propounded, are influxion, dolour, inflamation, and other accidents that happen in Harquebuſh ſhot: Nowe cold water by his coldneſſe often applyed thereunto, doth impeach the ſame, for it doth manifeſtly ſtrike backe, and by conſequent maintaineth the member greeued in his right temperature, without any notable inflamation or dolour. Whereof it followeth alſo, that naturall heate being therein preſerued

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in his eſtate, yea and augmented by the meanes of cold water, cloſing the powers, it is of greater force to diſgeſt, ſeeth, and ſuppreſſe the ſuperfluous humours, and the matter gathered together, whereby there groweth a moſt commendable pus: which is a worke of naturall heat, well qualified and intaſſed: as it is requiſite to alter and ſurmount a matter altogether vnprofitable to the member, and make it of an indifferent condition betweene rotten and nouriſhing; ſo cold water doth conferre great helpe vnto naturall heat, in matter of ſupperation, and it is by accident, that it hindereth the diſſipation, ſhutting and cloſing it within the member. Now when the Superation is wrought, wee muſt clenſe and make cleane the wound, whereunto cold water doth ſufficiently ſupply the want: for it is deterſiue, at the leaſt waſhing, rencing the wound, and cleanſing it of filthy matter, euen as we vſe to make cleane a veſſell. Whereby, by an iniection, or rubbing of the vpper part of the wound, it is ſufficiently cleanſed: beſides this, that the member it ſelfe by his expulſiue vertue doth caſt forth ſuch excrements, and as farre as need requireth. This impeachment taken away, Nature engendreth newe fleſh to fill the vlcer, and there needeth no medicine to the ſame, but the proper matter, which is blood of a good quality, and reaſonable quantity: for the remedies called Sarcotiques, are but deterſiue and drying, and work nothing elſe but the aforeſaid mundification. It is nature only that maketh fleſh, we muſt only foreſee that it bee not withdrawne or hindered, and worke in ſuch manner, that the natural heat may retaine her right temperature: whereunto the continuall application of cold water may ſerue, which hindereth the influxion,

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inflamation, and dolour, during the whole time of the cure: for it is not ſufficient to take order for the ſame in the beginning, but we muſt continue it, for that all theſe accidents may happen or come againe in all the foure times of the cure, either by the ſicke mans fault, or by meanes of the aſsiſtants, or by reaſon of the externall things, and generally becauſe of one of the ſixe vnnaturall things, the vſe or abuſe whereof do conſerue or deſtroy mans health. We muſt expect as much in the ferumination or knitting of the broken bones, and the vniting of the other parts torne and diſmembred, as ſinews, ligaments, and tendons, which are reeſtabliſhed & continued by a fleſh that is called *Pore Sarcoide*, which Nature produceth and maketh of the blood appointed for the nouriſhing of the member: and there needeth no other thing but oneiy that the naturall fleſh bee ſtrong, and that it bee furniſhed with conuenient matter. Laſtly, wee proceed to the making of a ſcarre, which is likewiſe a worke of Nature, as *Galen* ſayth in his third Methode, and eight chapter. Whereunto neuertheleſſe the exteriour aire doth much helpe, which drieth the ſuperfluous moiſtneſſe of the new fleſh, and maketh it hard, in ſuch ſort, that it ſerueth afterward in place of skinne: which cold water by his coldneſſe doth better effect, by thickening & hardening the ſaid ſuperfluous moiſtneſſe: as all cold things do harden & thicken, although they be accompanied with moiſture, & which is more, the right thickeners are cold & moiſt, as *Galen* ſaith in his 5. booke of the vertue of Simples, *cap.* 9. and 13. Wherefore it may be holden and approued, that the applying of cold water to a Harquebuſh ſhot will heale the ſame, being vſed during the whole time of the cure.

Ioubert.

TO ſpeake my mind, and ſhew my opinio : it is true that a man may perfectly heale a Harquebuſh-ſhot, and other wounds, as it is before declared, with ſimple cold water ; and there ſhall neither enchauntment nor miracle bee vſed, as the moſt part of ſimple people are perſuaded: for that cold water hath all that in it, which is required to the whole cure, and may ſerue for euery of the times (ſo nature bee ſufficiently ſtrong, her heat in force, and the body well in fleſh) as *Hippocrates* ſuppoſeth and requireth in his one & twentith Aphoriſme, & fift booke, in the cure of the Tetane by cold water, poured vpon the whole body, in great abundance, and ſuddainely. He ſayth it muſt be a young man well fleſhed, and that it muſt be done in the middle of Winter: or if the man, or the member which is hurt, be lean and weak, and his heat infeebled, the application of cold water wil more infeeble and weaken his naturall heat, whereof wil enſue a coldneſſe of matter, which of force muſt be ſuppreſſed, as in a member that is foundred. So then heat being deminiſhed, it cannot ſuppreſſe, much leſſe incarnate or conceale, and much leſſe knit or ioine the bones. But where the body is found to be in good point, and his heat in force, the exteriour cold doth enforce it the more, in ſuch manner, that it may ſerue for all the cure: for firſt the member being cloſed by the cold, admitteth not the influence of humours, and by conſequent exempteth it ſelfe from dolour and inflamation. We haue two kinds of repulſers, deſcribed at large, the one aſtringent, and the other cooling. That which hath theſe two

qualities both together, is the ſtrongeſt, and rightly called repulſiue, which muſt be vſed in time of greateſt need, that is to ſay, where and when the member is leaſt able to reſiſt, and the force of the influction is very impetuous. The other two are ſufficient, where Nature is of ſufficient force, as cold water often applyed. As touching ſupperation, the ſaid water ſerueth thereunto by accident, as it hath ben ſaid by the affirmant: ſo the body or the member be in good point (as it hath ben ſaid) and naturall heat in vigour: for beſides this, That to a nature which is ſtrong, nothing is impoſſible (as our Phiſitians ſay) this application doth ſtrengthen it more. Then as touching the clenſing, it is certaine there are two ſorts of cleanſers: the one is by deterſiue medicines, and the other by waſhing medicines. The deterſiue are ſuch as are called Sarcotiques, ſweet, ſalt, or bitter; for the ſharp do proceed further, being corſiue: the waſhing are pricking and liquid, as water, and ſuch like liquours, which ſerue only to ſoke the filthineſſe, and rince the place wherein they lie, as it hath ben ſaid before. As touching the making of a ſcarre, we muſt acknowledge that it is ſufficiently done, by meanes of the exterior aire, which dryeth the ſuperfluouſneſſe of the new fleſh that commeth forth: but ſpecially the coldneſſe of ſimple water doth auoid it, for that it thickeneth and cloſeth whatſoeuer it toucheth. By theſe reaſons, beſides the experience well obſerued and verefied by diuers men, it doth ſufficiently appeare, that ſome harquebuſh ſhots may be healed by the only application of ſimple cold water.

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The ſecond Queſtion, diſcourſed by M. *Ioubert*, at the requeſt of M. *Iacques Dauge-ron*, and M. *Francis Martel*, ſurgeons to the King of Nauatre : Touching the decoction for all wounds and vlcers, ſpecially of harquebuſh ſhot.

THere is at this day a receit holden in great reputation and account, which the Emperikes vſe for Harquebuſh ſhots, & all other wounds and vlcers : promiſing therewith to heale all ſolution of continuance, be it new, or old. The receit is as followeth: Take the root of Aſtrilochie round and Bay berries, of each a dramme: of Creuiſhes taken in the full of the Moone, and brought into powder by drying in an Ouen, two drammes: the leaues of the herb called Prunelle, dryed in the ſhaddow, one handfull, or as much as will fill an Egge ſhell : all this reduced into powder, and bound in a cloth, is boyled with a handfull of Peruincle, in an earthen pot leaded, with three pounds of white Wine, till two parts thereof bee conſumed. Of this decoction the ſicke man drinketh three or foure ounces in the morning, about three houres before dinner: and the vlcers are rubbed, waſhed, ſprinkled,

led, and tempered euery ſixe houres after his repaſt, then they lay a leafe of red Coleworts (wet in the ſaid decoction) vpon the wound, and vpon the leafe a cloth wet in like manner. Truly it is a medicine that is very fit for vlcers, which require only to be made clean and dryed after the inflamation is paſt, the influence ſtayed, the matter ſuppreſſed, and the dolour appeaſed: but at the beginning of wounds, whether they bee conteuſed or ſimple, namely in the augmentation, while the influence or inflamation endureth, it is of no effect, and will but weaken the diſpoſition. Alſo the Emperikes that vſe it, doe not willingly employ it, but in vlcers that haue had ſome handling and long ſcope of healing, and whereof the Surgeons cannot by their oyntments make a good cure, neither yet by their plaiſters and Oyles bring it to perfection: which moſt commouly happeneth, becauſe they looke only into the member that is hurt, and neglect the reſt of the body, being ill nouriſhed and fed: as if the member could liue & haue force of it ſelfe. Theſe Emperikes by good reaſon (which nenertheleſſe is vnknowne to them) doe take vpon them in ſhort time to heale theſe famiſhed and weake Patients: whome they nouriſh well, and giue them this drinke, beſides the application thereof vnto the vlcer, as it is ſaid before. It is a good courſe of proceeding, for there reſteth but two indications to execute: The firſt is, to reſtore the bodie weakened, infeebled, and ouercome by the abſtinence before committed, either by perſwaſion, appointment, or conſtraint, becauſe the ſicke perſon could not eat during the feuer, alteration, inflamation, and great dolours. Now by his refection of the body, it followeth that natur: is ſtrengthned, and requireth good matter to fill, incarnate

carnate, and thicken the vlcers: otherwiſe the member greeued dooth ingender nothing but excrements and filthineſſe, by reaſon of his weakeneſſe: whereof proceedeth new abſcez, made by meanes or manner of conieſtion, which is attributed to ſome influence of humors: by which meanes (although not well vnderſtood) there is ordained a greater diet or abſtinence, than before was vſed: and they cauſe the Patient to vſe all dry meates to conſume thoſe humours. But to the contrary of their intent, how much more the body is famiſhed, ſo much more abſcez doth growe, which is peirced ſometimes in one place, ſometimes in another, in ſuch manner, that in the end the poore skinne is made full of holes, like vnto a ſiue, and oftentimes the ſick party dyeth in great miſery, which is attributed to his weakeneſſe: and hee is alwayes found to bee in a little feauer, which is named Lent, and is but onely in bodies that are drie and hard: the heat is neceſſarily ſharpe and biting. It is therefore for want of nouriſhment that all this happeneth, as the ſucceſſe of the cure doth well declare. When the Emperikes feed them with good meats, which doth moiſten ſubſtantially, and with Wine, which helpeth the diſgeſtion, ſtrengthneth naturall heate, and comforteth the ſpirits, then Nature being reſtored, ſtrengthened, and comforted, the vlcers may heale: being holpen by the other helpes, which is the ſecond intention or indication, that is, to drie the ſuperfluities as well inward, as thoſe of the vlcer, in conſuming the matters precedent and conioyned, by the drinke and the application of the vulnerall medicines, ſuch as the decoction aforeſaid: and it is a moſt auncient practiſe, as it appeareth moſt euidently by the potions deſcribed by Maiſter *Guie de*

Chauliac in the common curing of wounds, *Tr.3.do.50. cap.1.* in the fourth intention: in which place he ſeemeth to decide the queſtiõ propounded, ſaying: As touching potions which wee were accuſtomed to giue vnto men that are hurt, I ſay that I neuer vſed to giue any drinkes to thoſe that were newly wounded: for ſuch potions are whote and opening, mouing the blood, and preparing the wound vnto a fluxe and impoſtume: but vnto olde vlcers, reduced and brought vnto Fiſtulaes and Cankers &c. I haue ſometimes permitted them. Neuertheleſſe, the ancient Fathers, as *Roger*, and the foure Maiſters, did adminiſter theſe drinkes indifferently to all wounds and fractures, which for the moſt part they compoſed of Mather, (called *Rubia Maior*) of Buglas, of Plaintain, of Tanſie, of Cheneue, of red Coleworts, of hearbe Robert or Prunell, of Doues foot, of Cariophilacte, of Hounds tongue, of Pimpernell, of Mouſe eare, and ſuch like, whereof they tooke the iuice, or elſe ſod them in Water, Wine, and Honney, and euery morning gaue halfe a quarterne thereof to drinke: binding vpon the wound a leafe of red Coleworts, euery morning and euening. And theſe Emperikes affirm, that if a man doth vomit the drink, it is an euil ſign: & if he keep it, & that it iſſueth at the woũd in ſuch ſort as he drank it, it is a good ſigne. So God help them. But it is worſe done of *Thierry* and of *Henry*, that commanded to giue pument or moſt ſtrong clairé to all ſuch as are freſhly wounded in the head and the breſt. I knowe not from whence this folly proceedeth, but I am well aſſured that *Galen* commaundeth it not. Behold how the good Doctor reiecteth ſuch drinkes in the beginning, but not after, when there needeth only abſtertion and drying, incarnating, and ſtrengthening:

thening: according to the which obseruation and doctrine, he ordaineth in the generall curing of all wounds in the head. *Tr.* 3. *do.* 2. *cap.* 1. intreating of nine common documents (and it is the last) to reiect and take away the scales of bones that may remaine behind, a powder to drink, composed of Pimpernel, Betonie, Cariophilate, Valerian, and Fitches, and of Mouse eare as much as of all the rest together. Also in the second intention of the curing of Fistules, *Tr.* 4. *do.* 1. *cap.* 5. hee setteth downe two receits: and in his Antidotaire, *Tr* 7. *do* 2. *cap.* 1 hee describeth the Pumon of *Thierry* and his companions, before mentioned, (which is a very sharpe claret) and a powder like vnto the powder before set downe, onely that in place of Cariophilate, hee setteth the roote of Felwort, which is repeated in his lesser Surgery, *do.* 2. *cap.* 1. where hee addeth, that they must make the signe of the Crosse, and say these verses of *Dauid*: *Dextra domini fecit virtutem, dextra domini exaltauit me, non moriar sed viuam, & narrabo opera domini, castigans castigauit me, & mori non tradidit me.* Further in his Antidotaire, *Tri.* 7. *do.* 2. *cap.* 5. speaking of remedies for the brest, he describeth two drinkes for wounds in the said part, where he repeateth the common peoples sayings, That if the patient doth vomite them, there is no hope of health. The like is wrttten in his little Surgerie, and the ninth Chapter of the second doctrine. By all these purposes it doth euidently appeare, that it is no newe matter to vse these drinkes, and how they are to be vsed, that is, after superation done, there resteth nothing but to drie the vlcer, to incarnate and heale the same. Of these drinkes, there may bee many composed, one

differing

differing from the other in kind, but all to one effect, and anſwering to one matter: as this of Ariſtolochie, Bay berries, aſhes of Creuiſhes, Prunelle and Peruincle, boyled in white Wine: for Wine is very conuenient for vlcers, in ſo much as that vlcers (as *Galen* in his Methode ſayth) doe drie the ſuperfluities which hinder the conſealing and vnion of the member. The Ariſtolochie alſo, bitter and a little ſharpe, cleanſeth the filthineſſe and fouleneſſe of vlcers, defaceth the rottenneſſe, diſſolueth and diſperſeth the ſuperfluous humours, ſtrengtheneth the bones, and withdraweth all ſtraunge matter that is within the vlcer. The Bay berries diſſolueth very much, and dryeth: the aſhes of Creuiſhes drie likewiſe very faſt: the Prunelle, called *Conſolida media*, bitter & aſtringent, doth not only cloſe the wounds, but doth alſo conſume the blood bruſed and conieāled in the wound. To this might bee appointed *Vlmaria*, and *Nicotiane*, at this day proued to be good for the ſame vſe. The Peruincle, bitter and ſomewhat aſtringent, much commended by *Galen* and *Dioſcorides* for vlcers in the guts, (which is nāmed *Dyſantere*) is very requiſite to this medicine. Beſides all theſe qualities and manifeſt vertues, there is not any of the ſaid droogs that hath not efficacie and propertie againſt ſome venim or poyſon. Whereby I think hee which inuented this remedie againſt Harquebuſh-ſhot, thought there ſhould bee ſome poyſon in the wounds, as many men ſuppoſe. So this decoction ought not to bee deſpiſed, but rather to bee receaued with approbation, to bee vſed after the vlcer is brought to the aforeſaid condition, as wee doe as well with this, as with an infinite number of other ſuch like, differing in matter and proportion of Simples, according to the diuerſities

ſities of hurt bodies, their members, times, ſeaſons of the yeare, of the Region, and of the preſent commodities, (for euery thing is not found in all places) which giue vs other meanes and aduiſe, without ſtaying or truſting to one onely receit, as theſe Emperikes doe for want of reaſon and iudgement: Whereby they cannot inuent any thing, nor yet very well vſe the remedies that ſuch as wee, (and not they) haue inuented, and daylie doe inuent.

An Apologie of M. *Nicholas Poget* Surgeon to the king of Nauarre, against M. *Ioseph du Chesne* Physician, vpon this argument, Whether it is possible to poyson Bullets for Harquebush shot, and that the poyson may be borne into the body.

The Arguments of M. Ioseph du Chesne.

I Confesse that Lead of his owne nature cannot beare any kind of poyson into the said wounds, vnlesse the poyson bee infused into the mettall, as in truth it may well bee done: for it is not to bee doubted, but that lead (although it be a most heauie and terrestriall body aboue all other mettals, and yet neuertheleſſe most rare and spongious, according to the opinion of all Philosophers, as being made of a most impure combustible Brimstone, abounding in great quantitie of Mercurie, neuertheleſſe great, impure, and drossie: from whence proceedeth both his easineſſe of infusion, and his rareneſſe & softnes) is by consequent very fit to receaue and drinke vp any liquor whatsoeuer. For if yron which is thicker, heauier, and leſſe porous (as abounding in very small quantitie of Mercurie) can

receaue

receaue certaine kinds of poyſon, as impoyſoned arrowes, whereof the auncient writers haue ſo much ſpoken, and wherein they haue ſo much trauelled to finde out remedies againſt them: doe ſhewe vs euidently, wee muſt not doubt, but that lead is more apt to do it, aboue all other mettals, for the reaſons before declared. But to ſhew that I ſpeake not of the ſaid arrowes without good witneſſes, ſee what *Virgil* writeth in the ninth, tenth, and twelfth of his *Æneidos*, *Syluius* in his firſt booke, *Ouid* in his third booke *De triſtibus*, *Homer* in his firſt booke of *Odyſſ.* Likewiſe *Theophraſtus* in his ninth booke of Plants, and fifteenth Chapter, witneſſeth, That in Æthiopia there is found a venomous root, wherwith the people of the Countrey doe annoint their arrowes. Plinie witneſſeth as much of the Scythians in his twelfth booke and fift Chapter: and *Paulus Aginetus* in his ſixt booke, and eightie eight Chapter, ſaith the ſame of the Danes and Dalmatians, and generally of all the Barbarians. *Dioſcorides* in his ſixt booke and twenty Chapter, alleadgeth the like. And it will not ſerue any thing at all to alleadge, that Lead reiecting the fatneſſe and foulneſſe in the melting, cannot receaue into it any ſubſtance of another kind: for it is an ordinarie thing, that all imperfect mettals doe cleanſe themſelues of their earthly fattineſſe, and impure brimſtone, by meanes of the fire, and by that meanes become harder, each mettall refining it ſelfe in his owne ſubſtance. By this meanes the preparations of Copper, Tinne, and Yron, are made: which yron by his fuſion reiecteth his filthineſſe, which ſeparateth it ſelf in the fornace, & then there remaineth a mettal that is more pure & fine, which is called Steele, as *Ariſtotle* witneſſeth. Nowe although it be the qualitie

of theſe mett. . .eiect the fattineſſe and filthineſſe by meanes of the fire, as wee ſaid before, yet doe they not leaue to receaue and drinke in another ſubſtance, wholly contrary to their nature. For what is he that doth not know, but that ſteele being one of the hardeſt, doth receaue a temperature that maketh it harder, and of a contrarie ſubſtance. Who would ſay that vineger, ſoot, and ſalt, the water of Mouſe eare, or of wormes of the earth, mixed with the iuice of reſorts, are of the nature of yron? yet yron being ſteeped and dipped into the ſaid things, and oftentimes taken forth againe, becommeth ſo hard, as it is impoſſible to bee beleeued, if it had not been proued: As to the contrary it becommeth ſoft and tractable, being dipped diuers times into the iuice of Cigue, Guimauues, and of Sope. As much happeneth to Tinne, and namely to Lead, which being molten, and oftentimes quenched in the iuice of Squilla, the one loſeth his ſound, the other (which is Lead) loſeth his ſoftneſſe and blackeneſſe: which they could not doe, if they had not retained ſome part of the ſpirit and vertue of the ſaid temperature. Theſe things therefore doe euidently declare, that although they do purge themſelues of their fattineſſe in the fire, they ceaſe not neuertheleſſe to receaue or drinke in a ſubſtance of another kind. Now it ſhould be an ouergreat folly, to beleeue that the mixture of metaline ſpirits which are like and agreeable, cannot more eaſily bee done. For wee ſee that Copper becommeth yellow by the ſpirit of Calamine, and of Tutie; as it becommeth white, receauing the ſpirit of Arſenic, and of Orpin, with ſuch like: which maketh me conclude, that if the mettals (whereof in generall bullets may bee made) and among the reſt moſt eaſily of Lead,

are

are apt to receaue all ſpirituall ſubſtances, ſpecially being of their owne ſort, whereof (as of how many mercuriall waters infected and mortall, may there bee compoſitions made, adding vnto them the iuice of Aconites, of Napellus, of Rhododendron, of Apium riſus, and ſuch like, which in their whole ſubſtances doe hurt & corrupt ours) men may make ſo venomous mixtures, that it is not to bee doubted, but that the ſaid bullets do receaue them, and in receauing them, doe infect the wounds touched with ſuch poyſon, in paſſing through the body, in ſuch ſort, that they leaue moſt daungerous markes behind them, when conuenient remedies are not applied: for experience ſheweth, that there are at this day diuers ſo venomous and mortall mixtures, that if an arrow or any other ſuch kind of inſtrument be dipped therein, and that a man bee but a little hurt, ſo the blood iſſue forth, although the arrow do but enter, and bee preſently drawne out againe, yet is the poyſon ſo ſubtle and pernicious, that entering into the leſſer veines, and from them into the greater, and ſo into the nobleſt parts of the body, ſpecially the heart, it doth preſently kill him that is wounded therewith, if he haue not his proper coũterpoyſon preſently adminiſtred vnto him. Which I thought good to ſet down, as a thing moſt certain and true (which I my ſelf, and diuers other great and excellent perſons worthy of credit, haue ſeen) to ſhew the admirable and prodigious effects of nature in theſe times: of which although many men are ignorant, yet are they not therefore to bee eſteemed impoſſible. But hereof I ſpeake more at large in a booke of counterpoyſons that I haue compoſed, which I hope in ſhort ſpace to publiſh, wherein I will teach the true re-

medies againſt ſo pernicious and mortall poyſons. Let thoſe therefore that will not be perſuaded herein, content themſelues, and bee aſſured that wounds may bee poyſoned by bullets of lead, which are the commoneſt ſort of bullets, or by any other bullets made of other metals: which they may conceiue much better, then by the only reading of *Galen*, when they will take the paines to trauell ſtrange countries, and frequent the companie of diuers learned men, and ſee with their owne eies the diuerſe effects, and wonderfull miracles of nature, which cannot be knowne of euery man. But fearing that by entring into an ouer large diſcourſe, I ſhould fall from my matter, I will conclude, that bullets may bee poyſoned, not by putting poyſon into certaine holes made within them, as ſome perſuade themſelues; but by their compoſitions with thoſe Mercuriall waters, and iuice of venomous hearbes, that can change and peruert all their ſubſtance, and make an impreſſion of their malignant qualities (ſo ſubtle and ſpiritual) within the ſaid wounds, in paſſing onely ſwiftly through the body. Thoſe that haue ſeene it proued vpon beaſts, will beleeue it better, and that experience by vs with reaſon, confirmed in our booke of counterpoyſons, will ſtop their mouths that diſpute againſt it. But if I ſhould graunt them, that the bullet paſſing ſo ſwiftly through the body, could not worke his effect, nor ſo ſoone leaue the impreſſion of his poyſon behind him, are there not diuerſe wounds wherin it remaineth long ynough, and the poyſon that may bee incloſed in the ſaid bullet (whereof I am perſuaded no man is in doubt) hath it not time ynough to diſperſe into the wound? For the more it is compoſed (as it may be done in manner before declared) of a ſubſtance ſpiri-

tuall

tuall and moſt ſubtle, ſo much more ſuddaine and ſubtle are the effects thereof: infecting by the malignant vapour thereof, being communicated by meanes of the veines, arts, and ſinewes, with the naturall and vitall ſpirits, which by a contrarietie they ſtifle and choke vp, entering into them, by which meanes men loſe their liues, conſiſting only in the liuely and due action of the ſame. Theſe poyſons being ſo ſubtle and communicable, are the true and moſt pernicious poyſons, as wee ſee by the bitings of vipers, and other venomous beaſts. Nowe, if for the laſt refuge it ſhould bee obiected againſt mee (as ſome would ſeeme to doe) that the ſaid poyſon abiding in the bullet, may bee driuen away or conſumed by the fire: I will anſwer them with an argument taken from themſelues, and the ſame wherewith they ſerue their turnes to proue theſe wounds not to bee touched with fire, alleadging (as it is true) that hardly is the bullet ſo hot (although it enter into a hard body) but that it may well bee handled, if it bee taken preſently after it is out of the peece. In which manner I cannot find this fire to be in any ſort ſufficient to conſume or cleanſe away the poyſon that ſhall bee mixed throughout the whole ſubſtance of the bullet, and ſo much ſhed therein, that it ſhall wholly haue chaunged and conuerted the bullet by the malignant qualitie of the ſame. I eſteeme not much of their allegation of *Ariſtotle*, that the yron of arrowes doth heat in ſuch manner, as that the heat thereof were ſufficient to melt lead; ſeeing that experience teacheth vs the contrarie in Harquebuſh-ſhots, that are thruſt forth by fire, and with a greater ſwiftneſſe. But if I ſhould agree vnto *Ariſtotles* opinion, nenertheleſſe, the examples of venomous arrowes by mee before

alled.

alledged, doe ſufficiently declare, the poyſon not to bee taken away by this fire, ſo great as they imagine it to be, much leſſe may it bee done by a ſmaller fire, ſuch as is in the bullets, in ſuch ſort that I ſay not heated onely, but if the bullet ſhoulld bee double moulten, verie hardly would the infected ſubſtance bee taken away, (although it is of nature moſt ſubtile) ſo well is it mixed and vnited in the mettall, which by her meanes it hath altogether altered. You ſee likewiſe that Arſenic doth not conſume at the firſt melting, nor the ſpirit of Calamine, or of Tutie, mixed with Copper that is white or yellow, although we account them not among the number of poyſons, which outwardly, and far from the nobleſt parts of mans bodie, are ſo mortall (whereof wee haue alreadie ſpoken) throughout their whole ſubſtance, and hidden properties, as the effects doe moſt manifeſtly declare: I thinke I haue ſufficiently ſhewed and declared that bullets may bee poyſoned with ſuch a kind of poyſon, that in ſo ſmall a time, and ſo ſpeedie a paſſage, they may leaue the effects of their nature: and much more if they remaine within the body, as oftentimes it happeneth, and that it cannot bee conſumed by ſo ſmall a fire as that is, which doth hardly heat the bullet. So to make an end, I will conclude with the reaſons alleadged, that wounds made by Piſtols or other ſhot, may be infected with poyſon, not by meanes of the powder which herein is exempted, as wee haue already declared, but by the impoyſoned bullet, as it may well happen. Wherein the learned Doctour and skilfull Surgeon ought to bee carefull, not ſtanding obſtinately in opinion, that if it happen not ordinarily, yet that it may not in any ſort bee done, not ſo much in

a day

a day of battaile, where ſuch meanes may bee wanting, either by diſcommoditie, or by want of knowledge, but cheefely then when ſome euill minded perſon, expert in ſuch villanies, ſhall purpoſely ſtand and watch to doe ſome notable miſcheefe, wherein he will not forget any thing that may helpe and further his wicked, damnable, and murthering intent: whereunto Princes and great Potentates of the world are much more ſubiect then the common ſouldior, for whome men vſe not to ſearch out ſuch deteſtable poyſons. I leaue to ſet down or ſpeak of the meanes that men may haue to knowe when ſuch wounds are poyſoned, the tokens and eminent ſignes whereof I will declare at large in my booke of the True methode of curing ſuch wounds.

The anſwere of *Nicholas Poget* to the arguments of M. *Ioſeph du Cheſne* touching the poyſoning of bullets in Harquebuſh ſhot.

MAſter *Ioſeph du Cheſne* in his treatie of the generall and particular curing of Harquebuſh ſhot, ſeeking to proue that bullets may bee poyſoned, beginneth to ſhew That lead „ is very rare and ſpongious, accor- „ ding to the opinion of all the Phi- „ loſophers, although it hath a bodie very heauy and terre- „ ſtriall aboue all other mettals. Whereunto I anſwere, „

That they are thinges contrarie and vnlike conditions, to be very ſpongious, and yet the heavieſt, for that a body that is rare and ſpongious, containeth much aire, which maketh it light, as wee ſee in a pomiſe ſtone that ſwimmeth on the water, contrarie to the nature of other ſtones, by reaſon of their cloſeneſſe. And although we commonly ſee that wood ſwimmeth vpon the water although it bee round like vnto a ball (for that a plancke hath greater aduauntage to keepe aboue the water, by reaſon of his flatneſſe) neuertheleſſe there is wood that ſinketh preſently to the bottome of the water, as Agaloch (called Lignaloes) and ſuch like firme wood, which are ſo heauie, that the water cannot beare them. Now if Lead be ſo rare and ſpongious, wherefore then doth not a plate of lead ſwimme vpon the water, as well as a peece of wood? if there be aire incloſed within the ſame (for ſo it muſt be, if it be a bodie rare and ſpongious) it is moſt certaine, that Lead will not ſinke into the water. Maiſter » *du Cheſne* addeth further, That Lead aboundeth in great » quantitie of Mercurie, from whence proceedeth the » eaſie infuſion, rarietie, and ſoftneſſe thereof, and that by » conſequent it is very proper and fit to receaue and drink » in any liquour whatſoeuer. I haue already diſproued the rarietie: nowe touching the ſoftneſſe, which maketh it more eaſie to melt (for that all things that are ſoft, are ſomewhat liquid) it is by reaſon of the watrie moiſtneſſe thereof, whereby it is ſo heauie, for water is heauier then earth, as M. *Ioubert* proueth by many euident reaſons, where he ſheweth likewiſe, that the water ſuſtaineth the center of the world, as being the heavieſt element, which hee ſheweth and euidently declareth by diuerſe eminent reaſons. Now the nature of water is to be mol-

ten and liquid, it congealeth nor hardeneth not of it ſelfe, or by his proper coldneſſe; it is the cold aire that maketh it ſtay and remaine firme; it is alwaies running, according to the nature thereof: ſo that which hath moſt abundance of water (and by conſequent is ſoft) is the eaſier to melt and runne abroad. Quickſiluer is the cheefe of this condition, whereby alſo it is very heauie, in that it is very waterie; and alwaies ſtirring, as water will alwaies runne. Hee ſaith further, That yron which is » thicker, firmer, and leſſe ſpongious, may receaue a veno- » mous qualitie into it, as impoyſoned arrowes, &c. Firſt, » I denie that yron is firmer, and leſſe ſpongious, for that the contrarie is eaſily ſeene, when a peece of yron is bro-ken, and the handling likewiſe ſheweth the ſame, for that you feele it lighter, which proueth it not ſo firme, for that you muſt haue a great peece of yron in quantitie, to anſwere the quantitie of a ſmall peece of Lead. As tou-ching the receauing of a venomous ſubſtance, as the heads of arrowes doe, it is but outwardly, being annoin-ted or rubbed with ſome kind of poyſon; euen as a knife rubbed with an Adamant, retaineth the vertue of draw-ing needles vnto it, as the Adamant doth it ſelfe, but this vertue is not inwardly within the yron of the knife. So *M. Ioubert* ſayth in the concluſion of his Probleme, that the bullet of Lead may bee poyſoned, as the yron of ar-rowes and of darts may be, but it is not in the ſubſtance, nor yet inwardly. Whereby this argument proueth no-thing againſt his ſentence, and hee needeth not to make ſo long a diſcourſe, by other reaſons, to proue that ar-rowes are poyſoned, for it was neuer doubted. Nowe, where M. *Ioſeph* ſaith, That in Æthiopia there is found a venomous roote, wherewith the people of the Coun-

 trie

» trie doe annoint their arrowes, &c. That is no new mat-
ter, for in Spaine the Hunters in theſe daies doe the
like with the iuice of white Elebore, which they call Ba-
raire, and Lierua de L'arbaleſtieron, and the Toxicon
ſo renowmed, is deriued of Toxon in Greeke, which ſig-
nifieth a Bow, or Croſſe-bow: and Toxicon, with the ve-
nom wherof they doe vſe to annoint their arrowes. But
all that is exteriour, for that poyſon cannot enter into a
bodie ſo thicke and cloſe as yron is. And although it
ſhould enter, yet the exteriour part would doe all the
miſcheefe, for as we will declare hereafter, euery action
that altereth, is done by touching. It followeth in his
» diſcourſe, That all imperfect mettals are cleanſed by the
» fire, and become the purer, each one refining in his pro-
» per ſubſtance, caſting forth their filth ineſſe. This as farre
as I perceiue, maketh well for vs: for if the mettall purge
it ſelfe of his excrements by means of the fire, (that hath
this condition to ſeparate things of another kind, and to
vnite and drawe together thinges of the ſame kind)
how can it vnite and ioine it ſelfe by meanes of the fire,
to the iuice of hearbes, or of other drougs? If it reiecteth
from it ſelfe any ſtrange ſubſtance, although it be metal-
like, how ſhould it admit the vnion of a different thing,
not onely in ſort, but in kinde? Mettals are refined
by the fire, and the oftener they are moulten, ſo much
the finer they become. What is meant by fine? Is it not
ſincere, pure, and without mixture or alliance of any o-
ther matter? As when Gold and Siluer are refined, doe
they not ſeparate them from all other mettals, they re-
maining onlie pure and ſimple of themſelues? It is true
that by the ſame fire, other mettals are compounded
with them, when they meane to make aloy: for they are

mixable, in that they agree in kind, but other drougs are not of the ſame condition. I ſay not that mettall being moulten, cannot receaue certaine kinds of qualities into them, but I anſwere onely vnto the reaſons alleadged, which in my opinion doe not ſufficiently conclude the effect of his purpoſe. Let vs ſee what followeth, Al- »
though it bee the propertie of imperfect mettals to re- »
iect their fattineſſe and vncleanneſſe in the fire, yet they »
ceaſe not to receaue and drink in a ſtrange ſubſtance, »
wholy alienated from their nature. Which is a thing ve- »
ry vnlikely, for if they indure not the couſin or neighbor of their owne kind, how can they indure a thing wholly eſtranged from them? He will proue it by Steele, which »
is one of the firmeſt mettals, that neuertheleſſe recea- »
ueth a temperature of a cleane contrarie ſubſtaunce, »
which maketh it harder. Nowe hee leaueth the infuſion »
and (which neuertheleſſe hath more likelihood, to procure an alliance of different things) and layeth hold on temperature, which is no mixture, but is like the annointing or rubbing of the outward part of the mettal: which wee confeſſe may bee poyſoned in that ſort. But what maketh yron hard, but the cloſing and beating thereof, which maketh it loſe the rarietie, cauſing it to become ſtronger, and reſiſting againſt thoſe things that perſe or bruiſe? For bodies that are rare, are ſofter, and eaſilier broken, becauſe their ſubſtance is leſſe vnited and ioined together. Yron is oftentimes handled, much beaten, and oftentimes dipped into the water, which is the temperature: the cold water cloſeth it much more, the beating that preſſeth it downe, the water entereth not into the yron, neither yet doth mix it ſelfe therwith, that is moſt true. I will ſay as much of the mixture of »

„vineger, of ſalt, and of the water of Mouſe-eare, or of „ wormes of the earth, mixed with the iuice of reſorts.

That this liquour doth not penetrate the yron, neither yet harden it more then the water, only that this preparation is made, the better to approue the true cauſe of the hardening of yron, which is to beat it well, and to ſteepe it often in the water, when it is very hot; ſo in other things, men couer and ſhaddow many euident things with diuerſe words and ceremonies, which the common people take for the principall cauſes of the effect: as to heale wounds and vlcers with water, oyle, cloathes, and ſuch like, murmuring certaine words ouer them: as *Galen* reciteth, That in his time a certaine man killed Scorpions, with the pronouncing of certaine words, and ſpitting againſt the beaſts with faſting ſpittle; which he might as well doe, not knowing that ceremonie of words: for it is ſpittle properly that killeth Scorpions. The like may be ſaid of yron, that it being often quenched in ſome certaine liquour whatſoeuer that can quench it, and often beaten, it cloſeth and cleaueth together very hard. Whereby alſo it becommeth harder and heauier, loſing the raritie, and how much the ſmaller it becommeth, ſo much the cloſer doth it waxe, reſiſting better the perſing and bruſing, then when it was thicker and more rare. I finde his argument as weake, „which hee bringeth to the contrarie, That yron ſoftneth „and becommeth tractabler, being often dipped in the „iuice of Cigue, Guimauve, and of Sope. For yron doth waxe ſoft by diuerſe vſes, if it bee not beaten and preſently quenched: and to proue it, yron that is ſteeped, doth drie it ſelfe in often heating it by labour, if it be not often wet, as we ſee by files, ſaws, &c. and much more, if it

be

bee hot and inflamed with fire, and that it bee beaten without quenching: for by the fire the fattie earth is separated, that made it harder and sharpe. Also fire oftentimes imprinted in yron, driueth out the great coldnesse that made it hard. Guimauve and Sope doe nothing thereto, (as I thinke) but serue for a shew, much lesse the Cigue: neuertheleſſe, I referre my selfe to those that will carefully obserue these temperatures, and examine my reasons, so they be of a good iudgement, and such as wil not be carried away by euery mans perſuasion. I say as much of that which M. *Ioseph* addeth as touching Tinne and Lead, which being moulten and quenched diuerse times in the iuice of Squilla, the Tinne loseth his sound, and the Lead his softnesse and blackenesse, which they could not doe (sayeth hee) if they had not retained some part of the spirit and vertue of that temperature Whervnto I answere, that it is not necessarie that the thing which hardeneth or whiteneth, should leaue the substance in the mettall. For, for to harden it, there needeth not any other thing then onely to close and presse it together, which cold water doth, and more the beating, as wee haue said before. It is certaine that yron drinketh not in the water, for it perseth not therin and to proue it, the more it is tempered in the water, so much harder and closer doth the yron proue. Whereby it followeth, that the yron can the lesse drinke vp the water, for that water perseth lesse into a close, then into a rare bodie. And to the contrarie, it should bee necessarie, that the yron should continually drinke vp the water of his temperature, for to become the harder, if the liquour by the mixture and vnion thereof, were the cause of the hardnesse: and by another contrarietie, it must be so that

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the yron ſhould be more hardened byleſſe temperatures then by many: for that at the firſt when as yet it is but rare, it may the better receaue the liquour into it. But how is it poſſible, that a thing of ſoft ſubſtance (as water is) can conferre and contribute a firme and hard ſubſtance, yea and harder then yron by nature of it ſelfe? Mixe ſoft with hard, the ſoft will harden, and the hard ſoften: whereby will riſe a body indifferent betweene hard and ſoft. Neuertheleſſe, wee allow not that water and yron can bee mixed together. As touching whitening, it is leſſe needfull, that for to worke the effect, lead ſhould drinke in the iuice, and retaine the ſubſtance: for that blackeneſſe is taken from lead by waſhing, whereby the mettall doth rather loſe ſome part of his owne ſubſtance, then receaue anie other into it. The like we ſee in ſtones and mettals burnt, which wee waſh to take away their roughneſſe and other qualities. Wee ſtampe and bruſe them ſmall, (which is a preparation correſpondent to the infuſion of thoſe which may bee moulten) after that wee waſh them ſo often, that the colour of the liquor doth not any more change. Who doubteth, that by the waſhing (which taketh away the colour of the metaline body, either wholly, or in part) there goeth not ſome part of the ſubſtance with it, and is carried away by the liquor? If after the waſhing, it be weighed, it will bee found much lighter, ſo it bee dried and made cleane as it ought to bee. Touching Tinne which loſeth his ſound, I ſay it is becauſe of the often melting and refining thereof, for by that meanes it becommeth ſofter, and ſo loſeth his ſharpeneſſe, in ſeparating it ſelfe from his fatneſſe and terreſtriall fouleneſſe. That which Maiſter *Ioſeph* following doth alleadge, is more to bee allow-

allowed, that the mixing of metaline ſpirits, like, and mixable, may eaſilier be done, then of mettals with their temperatures. And ſo M. *Ioubert* ſaith in the concluſion of his Probleme, that the mixture ought to bee of things which in nature are like, for that mettals doe agree together, as being of one kind. So that if there be anie poyſon that may be mixed with lead, it muſt be metall-like, and not the iuice of hearbes, or anie other matter taken from plants, as I thinke. And M. *Ioſeph* knoweth it well, whē he addeth to the ſame, [ſpecially being of their own kind.] But he will neuertheleſſe, that there may be mixed with it the iuices of Aconites, of Napell, of Rhododendron, & of Apium riſus: which I denie, although the confirmation of his argument, grounded vpon experience, maketh not any thing for him: And that there are at this day diuers ſo venomous and mortall mixtures, that if an arrow or any other ſuch kind of inſtrument be dipped therein, and that a man bee but a little hurt (ſo the bloud iſſue forth) although the arrow do but enter, and bee preſently drawne out againe, the poyſon doth preſently kill the partie. I ſay it maketh nothing for him, for it proueth not that thoſe drougs are mixed with the yron, but onely that the yron is ſteeped and tempered with them. Which I doe alwaies confeſſe, and that the outward part of bullets may bee poyſoned, by long rubbing and tempering them with venomous mixtures. I confeſſe likewiſe that arrowes and darts poyſoned in that ſort, doe quickly kill the partie wounded, running through the veines and ſinewes to the heart. But that taketh not place in inſtruments of fire, becauſe the fire conſumeth the poyſon, and the ſubtiller the poyſon is, the eaſilier is it conſumed. If darts and

arrowes passed through the fire as the bullet doth, I doubt not but they would likewise lose their poyson. For that fire by the onely passage of the bullet through it, doth consume the euill superficiall qualitie, whereby the comparison (of arrowes that touch not the fire, and of bullets that are thrust forth by fire) is not good.

» Hee toucheth our maste:, when hee saith, Let those then
» which cannot persuade themselues in such things, bee
» content and hold their toongs. But hee will not stop his mouth, but rather vse his Philosophicall libertie, and in the meane time will courteously shew M. *Ioseph*, that by the only simple reading of *Galen*, (whereunto neuertheless M. *Ioubert* is not bound, nor ingaged, as euerie man well knoweth) a man may sufficiently comprehend wherein M. *Ioseph* doth abuse himselfe, and wherein his syllogismes doe faile. I commend his wit, and good intent, but yet wee must not attribute so much vnto voyages into diuerse Countries, neither yet to the sayings of the learnedst men, as vnto the good iudgement, discourse, and reasons of that which the eye hath seene and obserued: for that many seeing, doe not see, and hearing doe not heare. They persuade themselues well in many things that are not, and comprehend not those that are; for want of knowledge, to discerne the true from the false. I know diuerse which haue seen many rare things, but they discourse full badly thereupon, and make farre worse conclusions, for want of good Logike, and some iudgement. Such are the Emperikes, great discoursers, and pleasant bablers of diuerse goodly things, whereof a man of knowledge, sense, and good iudgement, will make more profit thē the reporters themselues. Which I speake generally of great boasters, not charging any par-

particular perſon: and I thinke M. *Ioſeph du Cheſne* will agree with mee therein, becauſe hee is a man of iudgement, and not one that beleeueth euery tale. Going on, hee ſaith, Thoſe men will beleeue it better, which haue ſeene it proued vpon beaſts. I thinke hee meanes darts, arrowes, and ſpeares, which in diuerſe places are commonly poyſoned for the Hunters, as I ſaid before they vſed to doe in Spaine, where they hold for certaine, that if the arrow annointed with the iuice of white Elebore, doth make a wound, from whence there iſſueth neuer ſo little blood, of force the beaſt muſt die: and yet that the veniſon is far more ſauourie and tender, & that they need but cut away the fleſh about the wound. The like may bee done of wounds made with bullets which are poyſoned, if the fire doth not conſume it. He addeth, That poyſon incloſed within the bullet, hath ſufficient time to hurt, if it ſtayeth within the wound. This word (Incloſed) may bee doubtfull. If hee meaneth that the bullet rubbed with poyſon, doth leaue the poyſon in the wound: let it bee ſo, then indeed it will poyſon the body therewith, if the fire haue not taken it away. But if (Incloſed) ſignifie poyſon ſhut and imprinted within the ſubſtance of the Lead, in ſuch manner, that the bullet ſhould be poyſoned within, I denie it, for if the exterior part be purged by fire, and the interior onely poyſoned, the bullet can no more poyſon the wound, then if the poyſon were within a hollow pot. The principall matter conſiſts in the outward part, which offendeth and corrupteth whatſoeuer it toucheth; and not in the incloſed matter. Let vs nowe proceed vnto the laſt argument (wherein he enueieth againſt M. *Ioubert*) touching the fire which driueth out the bullet: which wee affirme

doth hardly heate the bullet ſo much, but that going forth, it may eaſily be touched and handled. Wherupon
» hee inferreth, That the ſame fire will not be ſufficient to
» conſume or purifie the poyſon, which ſhall bee mixed
» throughout the whole ſubſtance of the bullet. As touching the mixed ſubſtance, wee haue alwaies refuſed to admit the ſame. But as touching the fire, wee hold with M. *Ioſeph*, that it burneth forcibly, and that without the mouth of the peece. And hee knoweth well that M. *Ioubert* hath written ſo. Whereby it followeth, contrarie vnto his opinion, that the outward part of the bullet is burnt, and the poyſon which might bee vpon the ſame, is thereby conſumed: becauſe the fire being ingendred of the inflamed powder, is ſo actiue, that it burneth whatſoeuer it toucheth. But yet by reaſon of the ſmall time it hath to touch the bullet, it cannot melt it, and the bullet waxeth cold preſently after it is once out of the peece, and flieth in the aire. Nowe that this fire ſhould not be ſufficient to conſume the ſuperficial poyſon, who doubteth thereof, ſeeing that the poyſon is defaced and taken away from darts and arrowes, if they be thruſt into the fire, as I ſaid before? And yet the ſaid darts and arrowes are not thereby ſo hot, but that they may bee handled: ſo wee hold a Capon or other Foules ouer the flaming fire to burne the little haires which reſt thereon after they are pulled, and yet when they are taken from the fire, the bird in a manner is not hot. Is it then harder and more difficult to burne or conſume the ſuperficiall poyſon of the bullet, which is farre more ſubtile then
» thoſe little heares? Hee ſaith after, That the examples by
» him alledged, doe ſufficiently declare, the poyſon not to
» bee taken away by that fire, ſo great as it is imagined.

But

But it is no imagination when we ſee it burne effectuallie without the barrell of the peece, as M. *Ioſeph* himſelfe alſo confeſſeth, whereby that fire may well conſume the ſubſtance which is laid vpon the bullet. And as touching his affirmation of arrowes, hee hath not proued that the fire cannot conſume the poyſon: for in truth, they are not thruſt forth or carried away by fire, as the bullets are. Laſtly, he commeth to the extream action of fire, which neuertheleſſe cannot take away the ſubſtance of the poyſon imprinted in the bullet, although it bee moulten diuerſe times: ſo well is it adioyned and incorporated in the metall-like bodie, although of nature it is very ſubtle; inſomuch, that it hath wholly altered the ſame. But there muſt not bee ſo much account made of the venomous ſubſtance (as it is ſuppoſed) in the poyſoned Lead, ſeeing nothing but the outward ſuperficiall part can worke effect. For (as wee haue alreadie ſhewed) euerie action which altereth, is done by touching. Now the internall parts do not touch any thing, whereby their vertue is as it were bound and ſhut vp in priſon: ſo Pepper being whole, doth heat leſſe then it doth when it is beaten into powder, for then there is not any ſmall graine whatſoeuer, but doth heat and worke the effect; & when it is whole, it is the onely ſuperficiall part: ſo Vitriol, Arſenic, Orpigment, Reagall, and other poyſons, being in peeces, or groſſely broken, doe not worke with ſo great effect, as they would doe if they were beaten into powder. In ſuch manner, that if the bullet were wholly compoſed of thoſe poyſons, yet could it not burne (although they are cauſtike) & make a ſcarre, neither more nor leſſe then the capitoll, or any other potentiall cauſer, would doe any thing if they bee not moulten, but

ſhould

ſhould remaine in ſtones. For the infuſion anſwereth to the trituration, and to the contrarie, as it hath beene ſaid before: and the comminution is neceſſarie to alteratiue things, to make the better action. What then can a bullet of Lead doe, which ſhall onelie haue the qualitie or ſpirite of poyſon in his ſubſtaunce, and that ſhall paſſe thorough a wound not touching the bodie of the partie, but with the ſuperficiall part? I thinke if it were onelie rubbed or annointed with ſome ſtrong poyſon, it would bee more effectuall, but then it muſt bee a verie clammie and gluie ſubſtance, to hold vpon the bullet, being pecked, rugged, bitten, and vneuen: As it may bee made to ſticke on by a certaine compoſition of Waxe, Maſticke, and Gumme, which might bee mixed with ſtrong and ſubtile poyſon. The fire which drieth out the bullet, cannot conſume the poyſon, if the paſte bee ſtrong: becauſe a bullet of Waxe will not bee moulten, (as experience ſheweth) ſo it bee hard Waxe, and yet not ſo hard as that wherewith in Spaine they doe vſe to ſeale their Letters: a bullet which is ſo cruſted, may well poyſon a wound if it ſtay therein, for that the venomous cruſt, howe light ſoeuer it bee, doth more reſiſt the fire, as hauing a bodie, then the poyſon imprinted on the bullet, by the onelie annointing or rubbing. But that there may bee poyſon of a ſtraunge nature mixed with the Lead, or that the impoyſoned Lead can doe more hurt, then the annointed or rubbed bullet may doe, I cannot conceiue or vnderſtand the meaning.

Thus

Thus much I thought good to write for an anſwere vnto the arguments of M. *Ioſeph du Cheſne*, which at the firſt view doe ſeeme to bee of great force, but in the touch they proue baſe gold. I doe it not to defend the opinion of the moſt reuerent Father, Maiſter *Ioubert*, (for if anie man will by good and ſufficient reaſon perſuade and proone the contrarie vnto mee, I am content to refuſe it) but onelie to ſet downe a truth, which in mine opinion ſeemeth to bee ſo. And yet all well weighed and conſidered, they differ not much, in that Maiſter *Ioubert* dooth not whollie reiect the poyſon, neither yet denie the burning of ſome Harquebuſh-ſhots: but entreating of the curatiue methode, hee ſetteth downe the ſimple indications of the ſimple eſſence of the euill, which hath two conditions, and no more neceſſarilie conioyned thereunto. For all Harquebuſh-ſhots, are a ſolution of vnitie, with contuſion, and nothing elſe in their eſſence. Maiſter *Ioubert* ſayeth not that diuerſe other diſpoſitions may not meet therewith, neuertheleſſe, hee ſheweth that wee muſt not lightlie beleeue all that which is ſaid touching impoyſoned bullets, whereof men vſe ſo commonlie to ſpeake. So Maiſter *Ioſeph* taketh but two indications of common Harquebuſh-ſhots; and receaueth a third, if it happen the wound to bee burnt with the Piſtole, in touching it vpon the naked part: and alſo a fourth, if there bee doubt of poyſon. All that is well ſaid, and Maiſter *Ioubert* is not wanting in that which concerneth and toucheth his purpoſe and true intent. For that hee hath wittinglie neglected the

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complications, the cauſes, and the Symptomes of the euils which may accompanie the Harquebuſh-ſhot, in the end of the firſt and ſecond part of his treatie: wherein hee hath propounded and ſet downe the onely cure of that which is the eſſence of Harquebuſh-ſhot, ſpeaking of the curing of fractures, and other indiſpoſitions, although they may bee there from the beginning.

FINIS.

A DISCOVRSE OF HVMANE NATVRE, WRITten by *Hipocrates*: tranſlated out of Latine into French by M. *Iohn de Bourges*, Phyſician: with an interpretation vpon the ſame, compoſed by the ſaid M. *Iohn de Bourges*.

Hippocrates.

THis our diſcourſe will little profite thoſe that are accuſtomed to heare the diſputations which are made of humane Nature, further and with greater difficulty then is required in the Art and Science of Phyſike: becauſe I will neuer confeſſe or ſay that man is wholly fire, or all water, neither yet onely earth, or aire, or any other ſuch thing alone; which in my iudgement ſeemeth not wholly to bee in man: although by ſaying ſo, I will not by any meanes hinder thoſe which ſeeme to bee of that opinion. But to ſay the truth, I well perceaue thoſe men not to haue any great iudgement, in affirming the ſame, becauſe they agree all in one opinion, and yet vſe diuerſe and ſundrie propoſi-

tions, although they are of one aduiſe; becauſe they ſay and affirme him to bee of one element, vſing neuertheleſſe Arguments vnto the contrary, for ſome of them name this element to be fire, others earth, others aire, & ſome ſay it is water: ſo that each man produceth his reaſons, wherein there are not anie fruit at all. Now for that they vſe reaſons contrarie vnto their owne purpoſe and aduiſe, it is euident they vnderſtand not that which they pretend to teach, which you ſhall beſt perceaue by being preſent at their diſputations: for when thoſe vaine fellowes doe diſpute of anie caſe, not anie of them in preſence of the Auditories, and in one propoſition, is found to be three times victor of his fellowes; but maintaine ſometimes one thing, ſometimes another, ſpecially thoſe which haue words at will: although in truth, he which is of a good iudgement, doth produce ſound and ſufficient reaſons, which he defendeth and maintaineth continually, as well vnderſtanding and prooving the ſame. Yet theſe men doe not ſeeme ſo much to faile in their diſputations for want of wit, as by hauing ſuſtained and approued the opinion and ſentence of *Meliſſus*, thereby eſteeming to haue made a ſufficient anſwere.

Interpretation.

By iuſt and good reaſon that man may well be eſteemed vnwiſe, who hauing had good and certaine knowledge in diuerſe things, ſhould come to ſearch, enquire, and learne of them againe, as being wholly ignorant; reſembling therein little children, to whom men learne their letters, becauſe they cannot read. Wherefore *Hippocrates* knowing for certain all that which is contained

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in this world, by naturall reaſon, doth breefely anſwere certaine Philoſophers which had not a right opinion of the foure elements: becauſe ſome of them ſaid fire onely to be in the world, and all things to be fire; ſome ſaid the like of water, earth, and aire: againſt whome *Ariſtotle* doth diſpute in his booke of Phiſicke, and naturall Contemplation. Now ſeeing it is manifeſt, and receaued for a truth, that the foure ſubſtances or elements, as fire, water, earth, and aire (mingled together by good complexion, according to their qualities, that is, heat, cold, drineſſe, and moiſture) are the nature of all things contained in the world: by good reaſon *Hippocrates* doth not ſtay long to correct the falſe opinion which the ſaid Philoſophers had of the nature of man, ſeeing this ſmal Treatiſe is ſpecially made to declare the ſame at large.

Hippocrates.

ALſo ſome Phyſicians ſay, man is onlie bloud, others choler, and others fleagme, concluding all in one ſentence, becauſe they ſay hee is all of one humour, the name whereof they vſe to change at their pleaſures: ſaying further, That this humor doth change his colour & power, when it is conſtrained by heat or cold, ſometimes ſweet, preſently bitter, now white, then blacke, and all other contrarieties: which neuertheleſſe I thinke to bee vntrue.

Interpretation.

As theſe foure ſubſtances or elements aforeſaid, mixed together, are neceſſarie to the production of all things, according to their qualities, which is heat, cold,

drineſſe, and moiſtneſſe: ſo the bodie of man, as alſo of all other creatures, doe containe in them foure other humours, which are called the proper and ſecond elements thereof, becauſe they approch and follow the nature of the firſt and common elements, for they are hot, cold, drie, and moiſt: bloud is hot and moiſt, or to define it better, it is temperate, that is, holding a mean between fleagme and choler. Now by this word choler, without addition, you muſt vnderſtand the yellow choler, becauſe the melancholie is called blacke choler. And although bloud be cõmon vnto three humors, yet it hath the principall place within the Liuer, and proceedeth dailie from the ſame: alſo it is called fleagmatike, cholerike, and melancholike bloud, according to the humour, which by ſucceſſion is adioyned thervnto. Wherfore it is manifeſt, that by good reaſon thoſe foure humours are called the ſecond and proper elements of humane bodies. For euen as touching is common vnto all the other ſenſes, that is, ſmelling, ſeeing, hearing and taſting, ſo bloood is common to the humours, fleagme, choler, and melancholie. Now choler is hot and drie, ſo that feauers proceed principallie of choler: which is moſt familiar in Tercian agues, wherein a man is more altered then in Quotidian or Quartane agues, which you ſhall know if you regard the ſame. Alſo if it happen this choler to abound exceſſiuely (like vnto a peece of drie wood that is laid out of the fire; it cooleth by little and little: neuertheleſſe it cooleth not ſo much, as that it doth not ſtill retaine ſome heat, by reaſon of the alteration it had indured in the time of burning: which *Claude Galen* in his booke of the cauſes of diſeaſes, doth witneſſe) then it is called aduſted choler, that is

to ſay, burnt; which gnaweth the entrailes, as ruſt doth yron, from whence doth proceed dangerous laskes, and rawneſſe of the guts, which is a moſt contagious ſickeneſſe: which to flie and preuent, thou ſhall aske counſell of the learned Phyſician, for that it is much better to preuent the euill before it commeth, then to driue it away when it is come. This choler hath his principall habitation in the bladder of the Liuer, and it is commonlie called by the name of gall, or bitter; for it is ſo bitter, that by meanes thereof wee haue no appetite, but all of bitterneſſe. Now, if thou wilt ſee more touching the bladder containing the choler, and other parts of humane bodies, I wiſh thee to looke into a booke of Anatomies of mans bodie, written by M. *Iohn Canappe* a learned Phyſician at Lyons: who without affection, I aſſure thee, hath deſerued as much of our Countrie of France, as euer did anie Phyſician of our time, by reaſon of the benefit which hath happened, and hereafter will happen vnto Patients, by meanes of the moſt cleare intelligence and knowledge which the Surgeon hath and ſhall haue of the parts of mans bodies. Fleagme is cold and moiſt, reſembling water, and is the matter and ſubſtance of Quotidian feauers, and hath his principall abiding in the braine, in ſuch ſort, that when it falleth exceſſiuely vpon the ſinews, a man feeleth and indureth maruellous paine: which to proue, is found by the collicke, tooth-ach, and other ſuch like flegmatike diſeaſes, as alſo by Catarrhes, as well vpon the parts of the breaſt, as the Liuer. Melancholie is cold and drie, of the nature of the earth, for euen as the earth is heauie, ſtable, and ſlowe, ſo Quartane agues proceeding from this humor, are ſtrong, and hard to driue away, ſpecially

ſuch as are taken in Autumne, and ſtay till Winter: for thoſe which are taken in Summer, continue not ſo long, becauſe of the difference and contrarietie of the ſame, with the time that is hot and drie, keeping the proper and naturall complexion and temperature, ſpeciallie in the middle. Wherefore it is verie requiſite, that the learned Phyſician ſhould reſpect and regard the time wherin each of them are ſuperfluous, and thereby cauſe them to be auoided. This melancholie humour hath his principall ſeat and abiding in the melt, but it produceth burnt bloud, or a humour whieh is groſſe, clammie, and thicke.

Hippocrates.

FOr in my opinion, if man were but of one ſubſtance, he ſhould neuer feele paine, for there ſhould bee no cauſe or meanes whereby he ſhould be ſicke, becauſe he ſhould be of one onely thing: and if hee ſhould happen to be ſicke, hee ſhould need but one onlie remedie. But there are diuerſe things in the bodie, which when more then ordinarie they are heated, cooled, dried, or moiſtened, doe engender diſeaſes: by this meanes there are diuers kinds of diſeaſes, and diuers remedies for the ſame.

Interpretation.

It is moſt certaine that humane bodies ſhould neuer feele paine, if it ſhould receaue but one humour, as it pleaſed the Phyſicians (againſt whom *Hippocrates* did diſpute, as hee did before againſt thoſe Philoſophers that thought there ſhould be but one element in the world) to ſay: But it is farre otherwiſe, for that by reaſon of the varie-

varietie of the foure humours(whereof wee haue made mention,being exceſſiue as well in quantitie as in qualitie)humane bodies doe feele greefe: and for that cauſe ſaid *Hippocrates*(in his booke of Aphoriſmes and breefe ſentences) that paine growing in the hinder part of the head, may bee healed by cutting the veine right in the forehead: which neuertheleſſe at this day is not done,or verie ſildome, becauſe of the timerouſneſſe of the Surgeons to attempt that kind of remedie. Now all greefe is proper,or by conſent the proper dolour is the Collicke in the entrailes, the Nephretique in the reines,the Catarrhe in the braine, the Gout in the legs, and ſuch like: but dolour by conſent, is when vapours doe ariſe from the ſubiacent parts, and entering into the braine, doe make it ake: which *Claude Galen* giueth to vnderſtand, in his booke of Members greeued; who alſo vpon the Aphoriſme aforeſaid,maketh mention, to haue knowne diuerſe Catarrhes and runnings in the eies to haue ben cured and healed by potions of good and perfect wine, or by Baths, letting of bloud,or medicines to be drunk. Now let vs conſider that *Hippocrates* meaneth by this ſpeech,to learne the wiſe Phyſician that hath conſideration and perfect knowledge of naturall things,without the which,it is impoſſible to proceed vnto the curing of diſeaſes, which is euident by this purpoſe, wherein hee ſheweth the varietie of diſeaſes to bee healed by diuerſe vnlike and variable remedies, as fulneſſe by purgation, rawneſſe by decoction, heat by cooling, and ſuch like, by equall contrarietie: not after the manner of diuerſe men that vſe one only medicine for all diſeaſes, with the like quantitie;not reſpecting time,age,labour,ſtrength, complexion, or weakeneſſe: which is a thing no leſſe

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dangerous to a Commonwealth, then the gulfe of the ſea named Syrtes, to thoſe that inhabite and trauaile the ſame. Shall I refraine to ſpeake of thoſe, that although they bee accounted Phyſicians, the more to eleuate, authoriſe, and put themſelues in credite, doe fraudulentlie promiſe to doe thoſe things which are not contained in the art of Phyſike, to the great danger, and oftentimes the death of manie perſons: which is, that diuers of thē being asked their opinion vpon the iudgement of waters, as touching a womans being with child; do anſwer and aſſure (like murtherers) That the woman is not conceaued with child, although in truth ſhee is: notwithſtanding, the poore woman truſting to the promiſe and aſſurance of ſuch aduenturous executioners and murtherers (God defend I ſhould call them Phyſicians, for they deſerue not the name) doth vpon their word take purgation, which maketh her fall in trauaile before her time, and ſo killeth her fruit, and oftentimes the mother alſo: which ſeemeth a matter of conſcience, and I would not ſet it downe, if I had not ſeene it proued, and by the helpe of God remedied, that ſuch miſcheefe might not happen. Wherefore you women whatſoeuer you bee, when you perceaue anie ſigne of greatneſſe or conceauing with child, I pray you hazard it not, for although by the water ſome apparent ſignes may bee, it is impoſſible that the Phyſician whatſoeuer hee bee, can aſſure thee, by meanes of thy water onelie. Alſo *Hippocrates* and *Galen*, Princes in that reſpect, make no mention thereof, ſeeing that the vrine doth onlie yeeld witneſſe of that which is contained in the veines, as *Claude Galen* writeth verie well in his booke of Conſeruation of health. Thou maiſt well aske their aduiſe, and in bringing the certaine

certaine ſignes, whereof *Hippocrates* maketh mention, they will content thee without hazarding thy ſelfe. I will not forget to ſpeake of ſome, the which when they are eleuated into dignitie, and of whom ſome account is made, although neuertheleſſe, that moſt commonlie in great difficulties and ſecrets of nature, they are in a manner ignorant, which is a moſt inexplicable vice; they will neuertheleſſe be beleeued in their words without reaſon, which is a thing in my opinion not to be tollerated. Wherefore if thou chaunce to call them vnto conſultation, I counſell thee to cauſe them to ſpeake by order: and if there happen anie contrarietie among them (which is often done, more for the glorie of the world, then for the health of the partie) then it is expedient for thee to cauſe them to yeeld a reaſon of their ſayings, to the end the wiſe and expert Phyſician may be knowne from the aſſe and audacious foole: and then doe thou as thou ſhalt find beſt, and let ignorance or folly be reiected and ſet at naught, and knowledge eſteemed and praiſed, thereby to incourage the good, vertuous, and gentle ſpirits to proceed from good to better.

Hippocrates.

FVrther, as far as I can iudge, hee that thinketh man to be bloud onlie, and no other thing, ought to ſhew it, and not to chaunge colour, neither yet to varie in anie ſort: and if it bee impoſſible for him to proue it, at the leaſt let him ſhew ſome time of the yeare, or ſome age of man, wherein bloud onely doth appeare to bee in man: for it is verie likelie, that in ſome time onelie bloud would appeare in him. I ſay the like to thoſe that affirme

man to be fleagme or choler onelie.

Interpretation.

It is without all doubt, that bloud, fleagme, choler, and melancholie, mingled together in the time of generation, doe remaine in the bodie vntill he come vnto his naturall death: although each of those humors doe abound either more or lesse, by reason of the varietie of time, as I will shew hereafter, yet are they in such maner mingled and wrapped together, that they are hardlie separated one from the other; as *Claude Galen* teacheth in his books, written of the causes of diseases. And because bloud is as it were the head and cheefe of the rest, mention is first made of it; and in truth it is more familiar in young yeares, then in age: for young and flourishing yeares are hot and moist, like vnto bloud, whereby the younger sort doe eat, consume, and digest better then old men, and they breath more, by which meanes they must haue more nourishing, because of the great multitude of naturall heat abounding in them, speciallie in Winter and Spring time. And as a great fire, if it bee not entertained and encreased (as in the fires of *Misenus* in the sixt booke of *Virgils Æneidos*) dieth and decayeth, so if yong persons be not often fed, they will presentlie become leane and drie like Brasil: so it is commonly said that children make but one repast from morning vntill night. Whereby when the disease called the Epilepsie, and the common disease called S. Iohns euill, doe take young people, there is hope of health, because of the mutation of yeares, place, and time, which is vntill fiue and twentie yeares: and if then the hope wee haue, doth

not

not proceed to perfection, wee muſt conclude, that the ſickneſſe will bring that perſon to his graue. Alſo thoſe that are taken with this diſeaſe after the age of fiue and twentie yeares, need not ſeeke for anie humane helpe, becauſe it beginneth then when it ſhould ceaſe; and that not becauſe of the bloud, but by reaſon of the fat and clammie humour, mingled with the bloud: which is a thing of no ſmall conſequence and indication vnto the learned Phyſician, to cure the ſaid Epileptike diſeaſe; becauſe that in curable diſeaſes, after the knowledge of the cauſe had, the cure and healing eaſilie doth enſue.

Hippocrates.

AS touching my ſelfe, all whatſoeuer I ſhall affirme to be the nature of man, I will ſhew to be alwaies in him, as well in age, as in youth, and both in Winter and Summer, as well according to Lawe, as according to Nature; and will ſet downe both ſignes and neceſſities, by which meanes euerie one of thoſe things doe augment or diminiſh in the bodie. For firſt it is vnpoſſible that the generation of man ſhould be of one thing, if it be not mixed with another by good, iuſt, and equal temperature, with affinitie of kind, and without ouer great or notable exceſſe betweene them. Alſo if they obtaine not like force and power, it is certaine there will bee no generation, if the heat, cold, drineſſe, and moiſtneſſe be not contempered together by good complexion, or if the one be ſtronger then the reſt. For how is it reaſonable that any thing can be engendred of one thing, becauſe moſt certainely it is not engendred of manie, if they agree not together by good & common tempera-

ture. Seeing then that mans nature is such, it is necessarie that man bee not of one; but that each of them which haue assisted generation, do retaine as great a power in the bodie, as they haue contributed together: and that it is so, when man dieth, euerie one returneth to his owne nature, moistnesse to moistnesse, drinesse to drinesse, heat to heat, and cold to cold. And it is the nature of man, and of all other things; for by like means all things are produced, and by like meanes corrupted and consumed: and certainely the nature of all things is stable, by meanes of the things aforesaid, and so likewise it faileth, when the element doth returne into the place from whence it came.

Interpretation.

The truth is, that the generation and production of all things, is done by meane of the foure elements or substances, mixed and conioined together by good, iust, and equall temperature, according to the will and ordinance of the Creator: so that you cannot imagine anie thing whatsoeuer that is created, wherein there is not a proportion of heat, cold, drinesse, and moistnesse: but the generation of man is more autentikely done, and is by meanes of the seed of man, and the bloud of the woman, concurring together in the matrice by moderate complexion: so that if the man or woman be of an ouer hot or cold complexion, they engender not. Also those women that haue the matrice ouer thicke or moist, engender not, for then the seed is extinguished. Likewise, those women that haue the matrice ouer hot or drie, doe not engender: because that for want of nourishment the seed is corrupted, which *Hippocrates* doth shew

in

in his booke of Aphorismes and breefe sentences. Likewise, those women whose ordinarie purgations come oftener then once a month and excessiuely, doe not engender: because it is the necessarie matter for the generation of man, & without the same he cannot be engendred. I cannot sufficientlie maruel at a number of calues, that would perswade men, that they can make a woman to haue a sonne or a daughter, when it pleaseth them: which is a deceitfull thing (as *Claude Galen* witnesseth in his booke of seeds) seeing and considering that it is the proper and only worke of nature by the will of the Creator. Wherefore it is as possible for such fooles to helpe nature in that respect, as to make fire in water, and other such contrarietie. Now I thinke I haue sufficientlie spoken of the generation of mankind.

Hippocrates.

IT is certaine that mans bodie containeth in it bloud, fleagme, and double choler, both yellow and blacke, by which meanes it is stable, sound, and sicke: but whole speciallie when they keepe a meane measure & strength mixed and tempered among themselues: to the contrarie it feeleth paine or greefe, when anie of them abound or want, more then is requisite; or if it be not contemperated with the rest in the bodie of man, whereby it doth not only trouble the place from whence it proceedeth, but that whereunto it goeth, by reason of the ouer great abundance. Also if it happen to come forth without superfluitie, it engendreth paine, by meanes of the euacuation: likewise, if it bee auoided within, and separated from the rest, it will doe double hurt, as it hath been said before.

before; that is, in the place whence it proceeded, and in the ſame wherein it aboundeth. Now becauſe I haue promiſed and proteſted, according to law and nature, to proue all that I haue ſaid to be the nature of man: I ſay then it is bloud, fleagme, and choler both blacke and yellow, and that their names are not like, as men are accuſtomablie called, becauſe not one of them hath communitie of name with the others: and further, that they doe naturally differ in colour, becauſe fleagme is not like bloud, nor bloud like choler, nor choler like flegme: for how can they reſemble one another, ſeeing that in colour or in touching they are not like, becauſe moſt certainely they differ in heat, coldneſſe, drineſſe, and moiſtneſſe: wherefore it is neceſſarie (ſeeing there is ſo great difference among thē, as well in colour, as power) that they ſhould not be one. For certainely fire and water are not one, and you well perceiue that there is difference betweene them, but yet that euery one hath force and a proper nature, by this reaſon. For if you appoint a medicine for anie man, proper to purge choler, hee will vomite choler: likewiſe, if you ordaine a medicine proper for fleagme, he will void fleagme: the like ſhall you haue for blacke choler. Alſo if you make a wound in anie part or member of the bodie, bloud will iſſue forth, which you ſhall trie as well by day as by night, in Winter as in Summer, as long as man can breath and ſhall be liuing, which he ſhall doe till hee bee depriued of anie one of thoſe things produced and borne together. And what is hee that will not confeſſe them to bee borne together, ſeeing it is moſt manifeſt, that man hath them in his bodie while hee liueth? And further, that they are produced and nouriſhed by man, hauing them all,

all, which I ſay and affirme: but thoſe that affirme man to bee but of one of them, haue not (as I thinke) had anie other reaſon, but onely that they haue ſeene ſome men, that by meanes of ouer violent and exceſſiue purgations died, whereof ſome vomited choler, others fleagme; which they ſeeing the man dying, to caſt forth, thought that onely to be the nature of man. Alſo ſuch as eſteeme bloud to bee the onely nature of man, make this reaſon, that hauing ſeene the bloud to iſſue forth of ſuch as vomited or voided the ſame, thought bloud to be the ſoule of man. And theſe are the reaſons that all of them ſet downe, although there neuer died man by any purgation, that did onely caſt forth choler, but after hee had taken Phyſike, proper to reiect choler, firſt he purged choler, preſently after fleagme, thirdly and by violent force blacke choler, and then being neere death, he caſt forth pure bloud, which happeneth to thoſe that take drinkes to purge fleagme. For firſt fleagme commeth forth, ſecondly yellow choler, thirdly blacke choler, and laſtly pure bloud, and ſo dieth preſently. For when the purgation is entered into the bodie, firſt it draweth frō among the reſt that which is neereſt vnto the nature thereof, and is knowne vnto it, as moſt reſembling the ſame, then it draweth and voideth the reſt. As roots and ſeeds enter into the earth, & draw to them that which is moſt naturall and familiar, bee it ſharpe, bitter, ſweet, or ſalt, or of any other ſauour, drawing moſt of that which approcheth neereſt to their nature, and conſequently of the reſt: the like order doe medicines hold that are to purge choler, for firſt they draw the pure, ſecondly the mixed. Purgations for fleagme, firſt draw the pure, ſecondly the mixed, and which is more, the reddeſt and hotteſt bloud

commeth

commeth out firſt of thoſe that auoid bloud, then doth follow the cholerike and the flegmatike.

Interpretation.

The principall manner to purge mans bodie, is by vomiting or the ſtoole: now cholerike perſons in whom ſuperfluous choler aboundeth from their natiuitie, and ſpeciallie in Winter time, ſhould bee purged by vomitings, if they bee accuſtomed to vomit: becauſe that in Summer being in his naturall complexion, hot and dry, choler aboundeth in the bodie: and becauſe it is the lighteſt humour, it is preſently ſtirred vp: alſo that which we purge by vomiting, commeth and proceedeth from the belly, as *Claude Galen* teacheth in his bookes of hurt Members. But it is better to purge thoſe that vomit with paine, by the ſtoole, ſpecially in the Winter, and Spring time: becauſe in thoſe times nature is ſtronger to ſuſtain and indure the force of medicines, then in Summer or Autumne. Alſo nature eaſeth it ſelfe by ſweats and fluxes of bloud at the noſe, and at the fundament, which is one of the healthfull ſignes, ſpecially in the Critike day, that is to ſay, in the day of the Criſe, and iudgement: for the day of the Criſe, is as much to ſay, as the day of iudgement, becauſe as then the learned Phyſician is to giue iudgement betweene death and nature; becauſe the ſicke patient worketh for death, and nature for health, with the Phyſician his faithfull miniſter, auoiding and driuing forth the excrements. Now by this word excrements, thou muſt vnderſtand all that iſſueth out of the bodie, be it vrine, o dure, ſpittle, vomitings, or ſweat. Medicines haue moſt familiaritie with the humours

which

which they doe firſt draw out by the familiaritie of their ſubſtances, as Agarike to fleagme, and Rubarbe to choler; for Agarike is white like fleagme, and Rubarbe yellow, like cholerike humours, which alſo is called Bile flaue, in Latine *Bilis flaua*, that is, yellow choler, whereof we ſpake heretofore. The Epithyme draweth familiarly the melancholie humor, which we call blacke choler: but bloud hath no need to be drawne out of the bodie (for that it is the beloued of nature, her moſt deere lord and father) vnleſſe it bee by meanes of one of the three others. For as touching bloud, it neuer offendeth nor doth anie harme of it ſelfe, vnleſſe fleagme, choler, and melancholie bee exceſſiuely ioined with it, and doe moue it in ſuch ſort, that then it is called fleagmatike, cholerike, or melancholike bloud: which as then deſerueth to be voided by the conſeruation of nature, which wee muſt follow, when it commeth forth by healthfull wais, that is, in quantitie and in qualitie. Now, the foure humours may offend as well in quantitie as in qualitie, but the onely offenſiue qualitie is healed by the only alteration, that is, if it bee ouer hot, it muſt bee cooled by equall contrarietie; and ſo to the contrarie. But when they offend in quantitie, wee muſt make an euacuation and purgation of the offenſiue matter, as witneſſeth *Galen* in the art of Phyſicke. When bloud is diſſolued into vapours, ſome diſſolueth into melancholie, and ſome into choler, and then men fall into burning feauers: alſo melancholie perſecuteth the braine, by which means men become ſad, ſo that diuerſe men doe kill themſelues being in deſpaire. Wherefore to the end ſuch vapours doe not perſecute thy braine, I wiſh thee to ſhut thy mouth, and breath oftentimes at the noſthrils, that thou

maieſt bee deliuered from ſuch paine, for long and ſlow breathing ſignifieth follie, as *Galen* (following the opinion of *Hippocrates*) doth declare in his book of Breathiug. And it is one of the greateſt ſecrets of Phyſike, although it is not knowne of diuerſe Phyſicians, ſpecially of ſuch as haue lucre and gaine in more eſtimation then the health of man, from whom God of his grace defend vs, no leſſe then from the plague. When bloud iſſueth out of his naturall places, that is, from the veines and artirs, and by meanes of the ouerture or rupture it falleth, and moleſteth the member, corrupting it, according to the greatneſſe or force thereof: from thence doth proceed biles, bliſters, wheales, and impoſtumes: and the mattery ſubſtance, which wee call *Pus*, if it be white, it commeth from fleagmatike bloud, if it bee yellow from cholerike, if blacke, from melancholike: for fleagme is white, choler yellow, and melancholie blacke; which when it occupieth the principall and noble parts of the bodie, it cauſeth inceſſant greefe. And you muſt vnderſtand, that melancholike folkes deſire great and excellent things. For the reſt they are ſuſpicious, angrie, cruell, prowd, ſad, inuentious, whoſe ſpirits are little or neuer in reſt, and are altogether of contrarie complexion vnto ſanguine perſons, that commonlie doe ſhed bloud at the noſe, ſpecially in Spring time: and if ſuch ſhedding of bloud bee not naturall, or exceſſiue, thou muſt reſtraine it; but if to the contrarie, the bloud bee corrupt, thou muſt let it runne out, ſo the partie bee ſtrong ynough to indure the euacuation: but if to the contrarie hee bee weake, in ſuch ſort that hee cannot indure it, thou muſt reſtraine it till another time, becauſe that when two inconueniences doe happen, we muſt chooſe that which is leſſe

dange-

dangerous,and auoid the moſt pernicious, and not caſt the helue after the hatchet. Now the drugs whereby we vſe to auoid ill humours, ought to bee naturall without corruption. For firſt,in place to helpe the ſicke perſon, they doe rather aduance his death: although that ordinarily there wanteth not good ſtore of ſuch gallants, I meane that vtter bad ware,and to them I ſpeake, and of them only do I write,of whom the number is far greater, then of faithfull diſpenſators, who vnder the ſhaddow of couetouſneſſe, will not faile to giue corrupt drugs, to diſpatch them away: and although they haue none ſuch as the Phyſician appointeth, yet will they boldlie affirme,that their ſhops are full thereof, and in place of good and wholeſome drugs, they do giue *Quid pro quo*. Wherefore it were verie requiſite euerie moneth,or oftener, to viſite their drugs, and to knowe the numbers and quantities they haue,that ſuch abuſe may not hereafter bee committed, and that the true diſpenſator may haue credite thereby, for the law was not ordained for the iuſt, but for the vniuſt. Alſo I counſell thee for the beſt, if it bee poſſible, that the Phyſician goe himſelfe to ſee thy medicine prepared and made, thereby to bee the more aſſured, if peraduenture thou knoweſt not the honeſtie of the diſpenſator,leaſt alſo hee ſhould diminiſh or adde vnto the medicine, contrarie to the ordinance or opinion of the Phyſician.

Hippocrates.

FLegme aboundeth in man in Winter time,becauſe it is of the nature of Winter,& that amõg al the things that are in the bodie of it owne Nature,it appeareth by

experience to bee the coldeſt, ſpecially in that time: for if thou wilt touch flegme, bloud, or choler, I aſſure thee thou ſhalt find fleagme to be the coldeſt, although neuertheleſſe it is ſoft, and roapeth in thy hand with a kind of fattineſſe. But after that melancholie beginneth to moue in the bodie, by a kind of violence, then it is hoter, neuertheleſſe it is exceeding cold, in regard of al the reſt. And thou ſhalt eaſily know that Winter filleth the bodie with flegme, becauſe in Winter men ſpit and purge ſuperfluitie of fleagme at the mouth and noſe, & becauſe in that time doe happen manie impoſtumes that are white and ſoft, which the Greekes call *Oedemata*, and we name them fleagmatike humors: now when fleagme hath engendred a force within the bodie, then the bloud increaſeth after the cold ceaſeth, and that raine aboundeth: and in truth bloud increaſeth by ſuch meanes, as well by meanes of raine, as by hot daies. And the nature of the Spring time is hot & moiſt, which you ſhal know for that ſpecially in Spring time, and Summer, men indure dolour and paine in the entrails, and which is more they waxe red, and chafe themſelues oftentimes more then ordinarie, and auoid bloud at the noſthrils: in Summer bloud aboundeth, and choler increaſeth, and continueth vntill Autumne, at which time bloud is verie weake, for that Autumne is wholie contrarie vnto the nature of bloud. Alſo choler reigneth in mans bodie in Summer and Autumne, which ſhall be manifeſt vnto thee, becauſe in that time men vomite choler, without conſtraint: alſo when they take Phyſike, the excrements are more cholerike, which is euident, as well in regard of agues, as of cholers. In Summer bloud is verie weake, becauſe Summer is hot and drie, cleane contrarie vnto

fleagme,

fleagme. In Autumne a man is leſſe ſanguine then at other times, becauſe Autumne is cold and drie, and beginneth to coole the bodie : but there is much blacke choler ruling at that time. And for certaine, when Winter beginneth, and that choler waxeth cold, and is in little quantitie, fleagme augmenteth againe, as wel by reaſon of the abundance of raine, as becauſe of the long nights. Certainly mans bodie hath all theſe things continually in it, which I confeſſe as well by reaſon of the qualitie and complexion of the time, as by the proper nature of each of them, doe augment and increaſe, ſeuerally one after the other, euen as the whole yeare doth participate with heat, cold, drought, and moiſture, becauſe that otherwiſe they could not continue (how little a time ſoeuer) permanent, or ſtable, without the companie of the reſt that are in this world. For if the one wanteth, the reſt will bee altogether aboliſhed, for that they are all produced by one ſelfeſame neceſſitie, and naturally nouriſhed and entertained : alſo if anie one of thoſe that are borne together in man, doe faile, it is certaine he cannot liue. Now in the yeare, firſt Winter raineth, then Spring time, after that Summer, and then Autumne: likewiſe in man, firſt fleagme, then bloud, after choler, firſt the yellow, then the blacke; which thou ſhalt find out, if thou giue one ſelffame medicine to any man, in the foure quarters of the yeare, in Winter the excrements are fleagmatike, in Spring time liquid, in Summer choletike, and in Autumne blacke. Seeing then it is ſo, it is conuenient that diſeaſes gotten in Winter, ſhould ceaſe in Summer: thoſe of Summer in Winter, if peraduenture they end not between the going about of daies, wherof we wil make mention at another time: alſo thoſe

that

that Spring time bringeth forth, we muſt attend the end of them in Autumne, & of thoſe of Autumne in Spring time, and thoſe that end not in this maner, are of a years continuance. Wherefore it is conuenient, that the Phyſician which practiſeth, ſhould bee skilfull, and know all theſe things, according to their natures, to haue power in the bodie, as alſo according to the parts of the yeare; becauſe it is the ſoueraigne meanes to driue diſeaſes away, and to reſtore health.

Interpretation.

As touching the diſpoſition of the foure parts of the yeare, Winter ſhould bee cold and moiſt, Spring time hot and moiſt, or to ſay truth, temperate; Summer hot and drie, and Autumne cold and drie: that is, keeping their proper and naturall complexions and temperatures, which neuertheleſſe doe moſt commonlie varie, ſpeciallie in a diſtemperate region: and for this reaſon diuine *Hippocrates* ſayth in his bookes of Aphoriſmes and breefe Sentences, when Summer is of complexion and temperature like vnto the Spring time, thoſe that worke and labour, indure great and maruellous ſweats, and that becauſe of the conſtitution of the aire, which hath a maruellous force and power ouer mens bodies, to change them according to her complexion. For if the aire be exceſſiue hot, it heateth not onely the bodies of liuing things, but alſo of things without life: of cold, drineſſe, and moiſtneſſe, you muſt iudge the like; although drineſſe and moiſtneſſe doe not hurt mans bodie, vnleſſe they bee aſſociated and conioined with heat and coldneſſe. Heat ioyned with moiſtneſſe, putrifieth

all

all things, and by that meanes are presently corrupted, if they be not laied in the aire and dried: therfore moist things, as flesh, are not good to indure, or to bee kept in Summer time, for the causes aforesaid. But mans bodie is purged and scowred by two meanes, that is, by casting forth the superfluities and excrements, and by attraction of the airie substance, as *Claude Galen* teacheth in his booke of the differences of feauers. Now that the difference of the aire ought to bee considered, it is most euident by that which *Hippocrates* sayth in the booke before mentioned, who writeth thus: When in one day it is sometimes hot, and then againe cold, wee must looke for Autumnall diseases: to bee short, as touching the vniuersall cõplexions, the drie constitution is wholsomer then the wet and moist. Wherefore not without good reason *Hippocrates* vnderstandeth, that the Physician which practiseth should be learned, and diligentlie examine all these things, before hee attempt the remedies; not as *Thessalus* (as yet by his ministers liuing on the earth) vsed to doe. I would to God they were all extirped and rooted out, as darnell out of pure corne, and that it were not permitted vnto such deceauers to practise mens deaths by their deceits, not hauing anie knowledge in Philosophie, and naturall reason, neither yet approbation of learning, or any skill, which seemeth a thing worthie great punishment. Wherefore I beseech God, that this thing may once bee knowne by our good king, who by Gods helpe will cease such euident abuses, perseuering in the preseruation of learning, as hee doth in all other good, vertuous, and holie things. To the which end good friend, let vs pray

vnto

vnto God our onelie helpe, that by his holie grace hee will preſerue and defend our good and magnanimous Prince, as long as the vnion of the foure elements doe iuſtlie require the ſame, and after that hee may receaue a perpetuall crowne, as a Prince hauing well and dulie reigned and gouerned his humble ſubiects and dutifull ſeruants in this baſe world.

FINIS.

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